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## Exploring the Universe

by Dr. Franklin S. Harris, Jr.

### About electrons

Not many years ago, physics and chemistry students studying atoms were told about electrons and that each atom has a nucleus. In the 1930's the family of elementary parti-



cles started to grow suddenly with the addition of neutrons and positrons (positive electrons). Now the family of building components in matter has about 25 members. Only four of the particles are stable, however; the others decay, some in extremely small fractions of a second.

### Temperature no factor



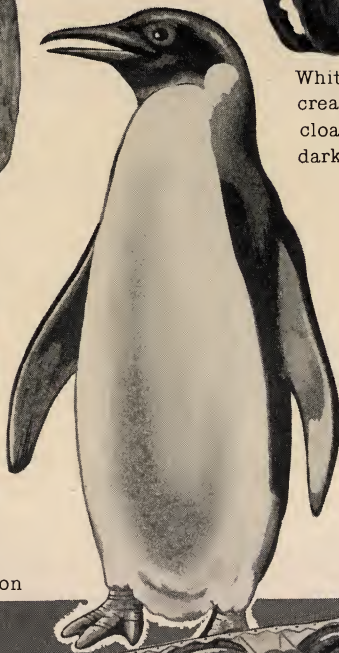
In the Utah mountains in early spring almost any aspen forest clearly shows colonies of trees which acquire full leaf two or three weeks earlier than the surrounding stand of aspens. Professor Walter P. Cottam of the University of Utah has found that this early leafing by one segment of an aspen forest may be a response to a different temperature, but that in general these early-leafing colonies represent a different genetic strain, with temperature no factor.

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The Improvement Era, *The Voice of the Church*, Volume 60, Number 11, November 1957.

Official organ of the priesthood quorums, Mutual Improvement Associations, ward teachers, Music Committee, Department of Education, and other agencies of the Church of Jesus Christ of Latter-day Saints.

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Picture Credits and footnotes, page 883.

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*Cover*—The gold plates are delivered to Joseph Smith—an adaptation of a detail from the Cody, Wyoming mural high-lighting LDS history—photographed and recolored by Hal Rumel Studio. Artist is Edward T. Grigware. For the reproductions in their entirety see *The Saga of Mormonism* beginning on page 821.





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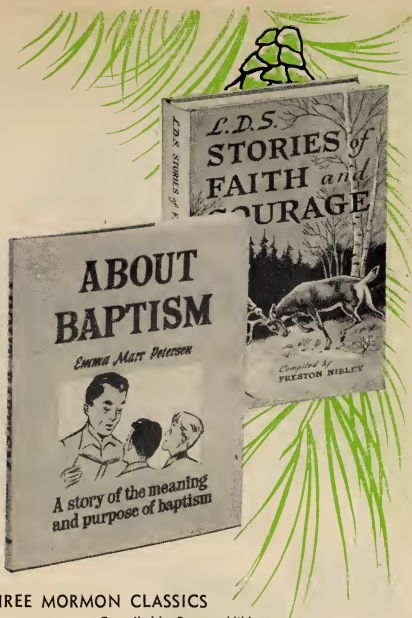
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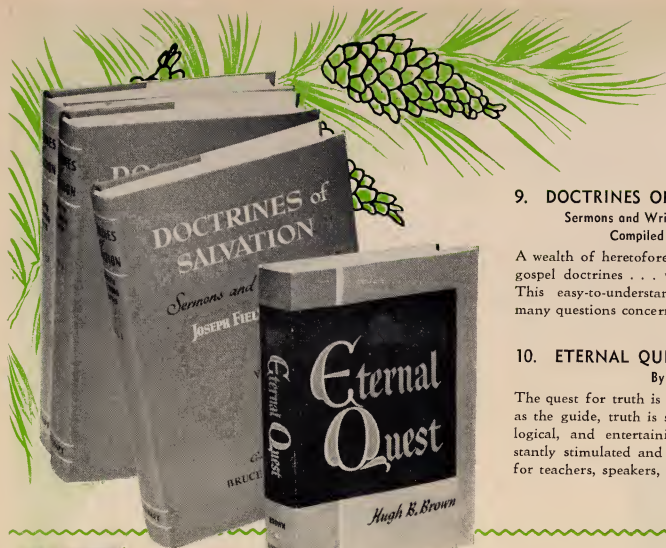
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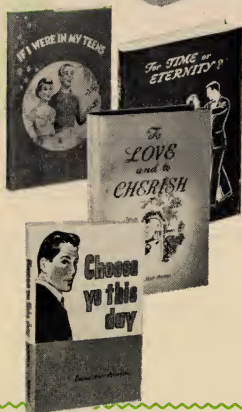
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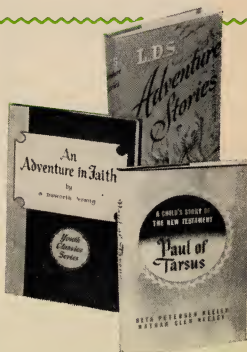
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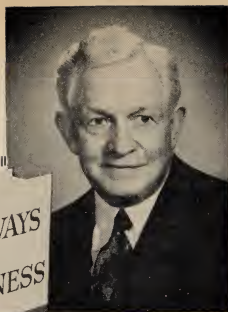
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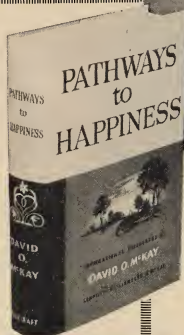
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These Times



## MR. HAMMARSKJÖLD'S PROBLEMS

by Dr. G. Homer Durham  
Vice President, University of Utah

What are the crucial issues confronting you and your particular job in life? Could you list and describe them?

The Secretary General of the United Nations, Dag Hammarskjöld, has currently one of the most complicated tasks in the world. Here is his view of his job and its problems as contained in the introduction to his annual report, released September 4, 1957. The topics found therein represent the major issues now under discussion at the Thirteenth General Assembly. Here is a convenient check list carefully digested from the extensive document issued in September by the UN's principal administrative officer.

lead their people step by step" toward some solution.

### 2. The United Nations Emergency Force (UNEF)

First of its kind, and created during the Suez crisis of 1956, the UNEF receives considerable comment in connection with the topic above. Mr. Hammarskjöld believes this small force has "been a precondition for the maintenance of general quiet" in the Suez area. Studies are being made of making such a force into a permanent element "that could be activated on short notice in future emergencies."

### 1. The Palestine Question

In addition to the United Nations Emergency Force as a new policing mechanism, the UN is seen as having "two special responsibilities" in the Israeli-Arab situation: First, maintaining the armistice agreements endorsed by the Security Council; second, the "humanitarian responsibility" for the Palestine refugees (mostly Arabs) now under UN care for nine years. The Secretary General notes that the problems of the Arab refugees "remain unsolved by the Governments upon whom rests their hope for a life more consonant with human dignity." He expresses the hope that the UN can help "to

### 3. The Suez Canal

Clearance of the Canal "under the United Nations flag was the first undertaking of its kind attempted by world organization."

The Canal was reopened to full traffic in April 1957. The cost of the salvage operation was \$8,600,000. The six-year-old question of Israeli shipping is still in dispute. But the Egyptian government has accepted compulsory jurisdiction by the International Court of Justice (a UN instrument) in legal disputes arising "between the parties to the Constantinople Convention of 1888," (which is helpful to Britain, France, Italy, and the West).

(Continued on page 781)





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## Mr. Hammarskjöld's Problems

(Continued)

### 4. The Hungarian Question

Although compliance by Britain, France, and Israel was noted with respect to the Suez crisis, "there was no compliance" by Russia in the case of Hungary. As a result Russia was the object of resolutions of condemnation, and a UN investigation. Mr. Hammarskjöld states quietly that "The Hungarian question will come once more before the Assembly."<sup>1</sup>

### 5. The Role of the United Nations in General

Noting that the organization is not a superstate, the Secretary General sees the UN as "an instrument for negotiation among, and to some extent for, governments." He also finds it to be "an instrument added to the time-honored means of diplomacy for concerting action by governments. . . ." The UN is "an admittedly imperfect but indispensable instrument of nations in working for a peaceful evolution toward a more just and secure world order."

### 6. Disarmament

Largely with respect to the London subcommittee meetings, Hammarskjöld believes "this year has witnessed the most sustained and intensive efforts . . . to find common ground" in the past four years.

### 7. Atomic Energy

The International Atomic Energy Agency was finally brought into existence in August 1957 (the US ratified the agreement earlier) and held its first session in Vienna, Austria, in October. A Radiation Committee "has made progress" in its surveys "on the effects of radiation on health." Another scientific conference on the peaceful uses of the atom is scheduled for summer 1958.

### 8. Ghana

As the 81st member of the UN, admitted in March 1957, Ghana involved the first trust territory to attain the status of full self-government inasmuch as British Togoland

was included in the new state.

### 9. The International Court of Justice

Hammarskjöld regrets that only thirty-two states (out of eighty-four parties to the court) have accepted the principle of compulsory jurisdiction. Reservations filed by some of the thirty-two cause him to express "concern," that the whole system of compulsory jurisdiction may be "illusory." More frequent recourse to the court is urged.

### 10. Economic and Social Growth

Remarkable gains have been made in the world since 1945, but Mr. Hammarskjöld, like many others, is concerned with inflation. Better use and development of world resources is urged.

### 11. Technical Assistance

The UN technical assistance program "lacks adequate resources" despite a budget increase granted one year ago. Some operations in Africa, nonetheless, have been "extended."

### 12. An International Administrative Service

Mr. Hammarskjöld recommended such a corps earlier. He would still like to see it in the field, in connection with technical assistance activities.

### 13. Human Rights

Concerned heretofore with the definition and establishment of general standards, the Secretary General would now like to see "the development of the means for nations and peoples to enter into a free exchange of experience in the protection of human rights."

### 14. Co-ordination of Major Tasks in the Social, Economic, and Human Rights Field

The Social and Economic Council has been asked to review its programs in terms of their scope, trend, and cost.

### 15. New Refugee Problems

New refugee problems in 1957 included the status of 170,000 Hungarians (Concluded on page 877)

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<sup>1</sup> See page 883 for footnote.



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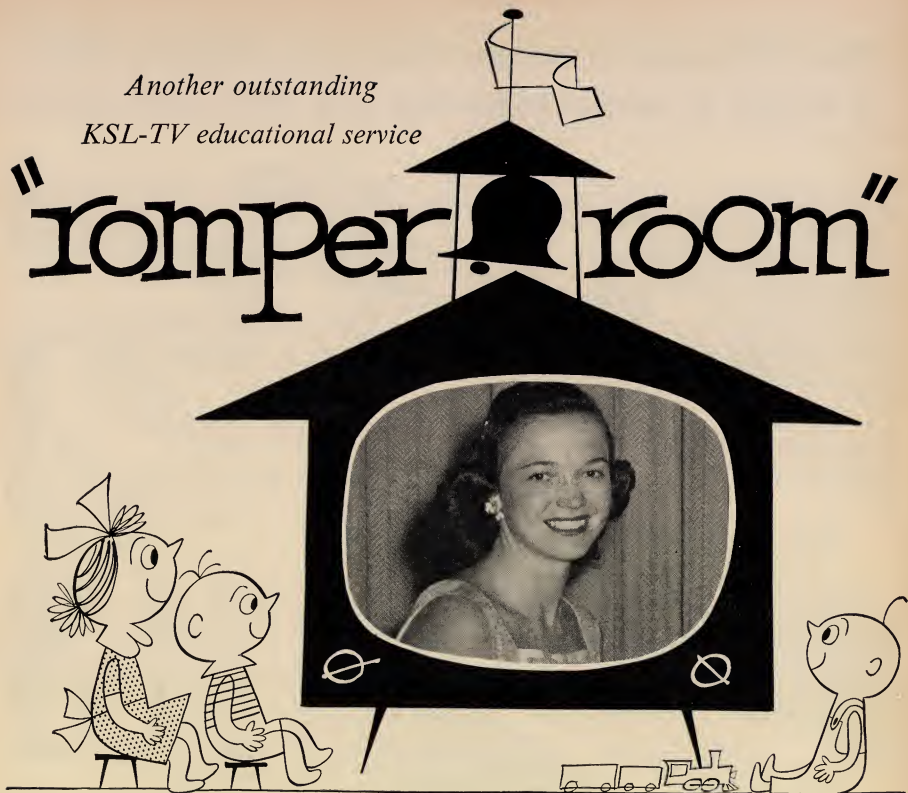
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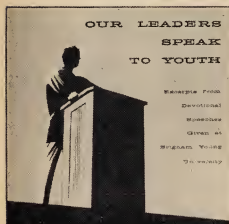
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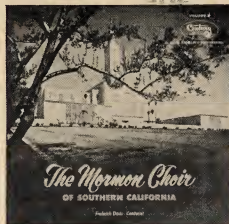
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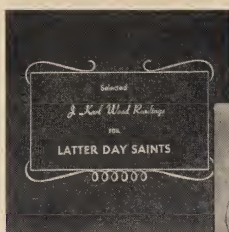
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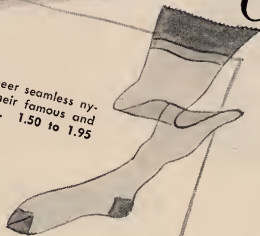
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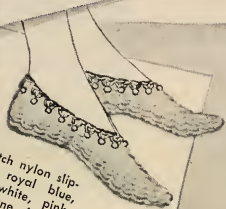
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## Letters and Reports

Montreal, Quebec  
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Dear Editors,

I should like to take advantage of this opportunity to say that The Improvement Era was instrumental in my studying the gospel and becoming a member of the Church. Now I feel that the beauty of this gospel lies in the fact that we all work together with a common purpose to bring to the Lord as many souls as will accept his teachings. It is not yet a year and a half since I became a member, but I have been encircled in the arms of the Lord's love and have become a happy person as I never even dreamed of being. Now I would like to make a suggestion. Would it be possible to have a special page dedicated to the purpose of bearing testimony? Every time I read a letter like Sister Leone Watts' in the March issue, I feel my own testimony increases as well. Could we have more of those?

Sincerely your brother,  
/s/ Leo Trepanier

Boise, Idaho

Dear Editors,

I love the Era. I think it is a marvelous magazine. One of the things I like most about it is the full page of poetry and the page with a picture and a short poem; generally these pages are about the tenth and eleventh. They are always so impressive and have a lovely thought.

Thank you.

Sincerely,  
/s/ Melva Thomas

APO San Francisco

Dear Editors,

I would like very much to express my thanks for the wonderful work that has been put into this fine book, and for the inspirational stories, and most of all for the work of President Joseph Fielding Smith in answering the various questions. They seem to radiate the true spirit of wisdom and knowledge according to the plan of salvation. If one has ever read other answers to questions of this nature



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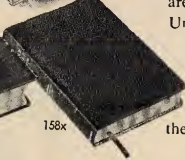
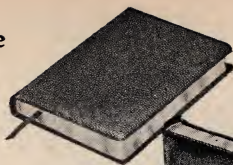
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and compared them with those of President Smith, there is only one conclusion that one can possibly make, and that is that we as members of the Church of Jesus Christ of Latter-day Saints are truly led by inspired men.

Again, thanks for everything. The month would be incomplete without the Era. My prayers are with you good brethren.

Sincerely yours,  
/s/ Sgt. Jesse W. Oakes

Fort Gordon, Georgia

Dear Editors,

I would like to take this opportunity to express my sincere thanks to the Church and to my elders quorum at home for making such a wonderful publication available to me.

Having been recently asked to assume the duties of group leader here at Fort Gordon, I have come to rely more and more on the Era as a source of inspiration and knowledge to assist me. The many fine articles serve well in strengthening the testimonies of those of us here at Fort Gordon. I assure you the Era makes the rounds of the servicemen so that we all might benefit.

Keep up the fine work. We all enjoy your efforts more than words could express.

Sincerely,  
/s/ Gary R. Smith

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Mormon as their lesson material. Members of the group include (first row, left to right) Larry Kay Juchau, Lucille Orrock, Charles Eitelgeorge, John R. Kunz (instructor), Carolyn K. Kunz, Dorothy Hender, Carol Martin, and Eloise Nielsen. Second row: Elvin B. Elkington, Arthur Kepoo, Anna Lou Seely, Delmar Seely, John P. Dulaney, Alvin Emery, and John Dunnuck.



# The Church Moves On



## JULY 1957

**27** It was announced that the Eastern Washington region had been created in the Church welfare program, consisting of Richland, Grand Coulee, and Spokane stakes. Stakes remaining in the Northwest region (from which the new region was formed) are Seattle, North Seattle, and Tacoma.

**28** Elder Harold S. Hintze, former second counselor in the East Provo (Utah) Stake, sustained as first counselor in that stake, succeeding Elder David H. Yarn, Jr. Elder Orrin H. Jackson sustained as second counselor.

**30** President Claudious Bowman of the Mexican Misión telephoned the First Presidency saying that all the missionaries were safe in the earthquake of July 28.

## AUGUST 1957

**1** The annual presentation of the Hill Cumorah pageant, "America's Witness for Christ," began at Palmyra, New York. This year for the first time, the pageant included music, especially composed by Dr. Crawford Gates of the faculty of Brigham Young University, and member of the YMMIA general board.

**2** Elder Harold B. Lee of the Council of the Twelve represented the General Authorities of the Church at the Hill Cumorah pageant this year.

**3** The First Presidency announced the appointment of President Casper W. Merrill of the Cache (Utah) Stake as president of the West Central States Mission, succeeding President George Franklin Simmons of Ogden, Utah, who was released because of ill health. President Merrill filled a mission in the Central States from 1925 to 1928. He served as superintendent of the Benson (Utah) Stake YMMIA for six years and as a counselor in the stake presidency for more than twelve years. He has been president of Cache Stake in Logan since February 1956. Sister Merrill accompanies her husband to this mission assignment. The couple have three living grown sons.

The appointment of Mrs. Katherine J. Soelberg to the general board of the Primary Association was announced.

The third and final performance of this year's presentation of "America's Witness for Christ" was given at the Hill Cumorah. An estimated 95,000 persons attended the three performances.

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**5** Ralph W. Hardy, 41, senior member of the general board of the YMMIA, died. A popular writer and speaker, he was the author of the Junior M Men-Junior Gleaner manual, *We Live*. At the time of his death, which occurred while on vacation in Utah, he was a member of the Washington, D. C., Stake high council. He was a former bishop of East Ensign Ward in Salt Lake City, and a former member of the general superintendency of the YMMIA. (See also September 1957 Era.)

**10** It was reported that more than ten thousand members of the Church are in the United States armed forces.

**15** Classwork came to an end at the McCune School of Music and Art.

**17** After a summer recess of six weeks, stake conferences were started again throughout the Church this week end.

**18** Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Oroville Ward, Gridley (California) Stake.

**24** Southern California wards took both the senior and the junior all-Church softball tournament titles in the final games of four days of play at the George Q. Morris park in Salt Lake City. First place in the junior tournament was claimed by Centinella (California) as they defeated Eugene (Oregon) in a 3 to 2 twelve inning game. Other finalists in the junior tournament were: Long Beach (California) third, Huntington Park (California) fourth, Ammon First (Idaho) fifth, Mesa First (Arizona) sixth, Willard (Utah) seventh (also the sportsmanship trophy), Arcade (California) eighth, Hyde Park (Utah) ninth, Colonial Hills (Salt Lake City) tenth.

San Diego Fifth (California) won first place in the senior tournament by defeating Wellsville (Utah) 5 to 4. Pleasant Grove (Utah) placed third, Boise Seventh (Idaho) fourth (also the sportsmanship trophy), Mesa Eighth (Arizona) fifth, Chandler Second (Arizona) sixth, Eldredge (Salt Lake City) seventh, Ogden Forty-fifth (Utah) eighth, Butler (Utah) ninth, Provo Thirteenth (Utah) tenth.

**25** Elder Lee A. Stokes, former second counselor in the Long Beach (California) Stake presidency, sustained as first counselor, succeeding Elder Jesse R. Hailstone, Jr. At this writing, a new second counselor had not been named.

**31** The Sunday School announced that Elders Keith R. Oakes and O. Preston Robinson had been appointed to the Deseret Sunday School general board.

## SEPTEMBER 1957

**1** President J. Reuben Clark, Jr., of the First Presidency, marked the eighty-sixth anniversary of his birth.

**7** The First Presidency announced the appointment of Elder Milton L. Christensen as president of the French Mission, a mission where he served from 1923 to 1926. He succeeds President Harold W. Lee in the mission. President Christensen has been active in the Parleys and the Highland Park wards and as a stake Sunday School board member in the Highland Stake. At present he is serving as a guide on Temple Square and as secretary of the senior Aaronic Priesthood work in Parleys Ward. Mrs. Christensen and three of their five children will accompany him to his new field of labor. Sister Christensen is a member of the YWMIA general board.



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# *The Gospel*

One day, a group of small boys were learning to swim. Below them a short distance down the stream was a treacherous hole much beyond their depth. Into this, either through bravado or accident, one daring youngster either plunged or fell. He became helpless to save himself; and for a moment his companions were powerless to aid him. Fortunately, one with presence of mind and quick action, jerked a long stick from a willow fence and threw one end of it to the drowning lad. He grasped it, held on tightly, and was saved.

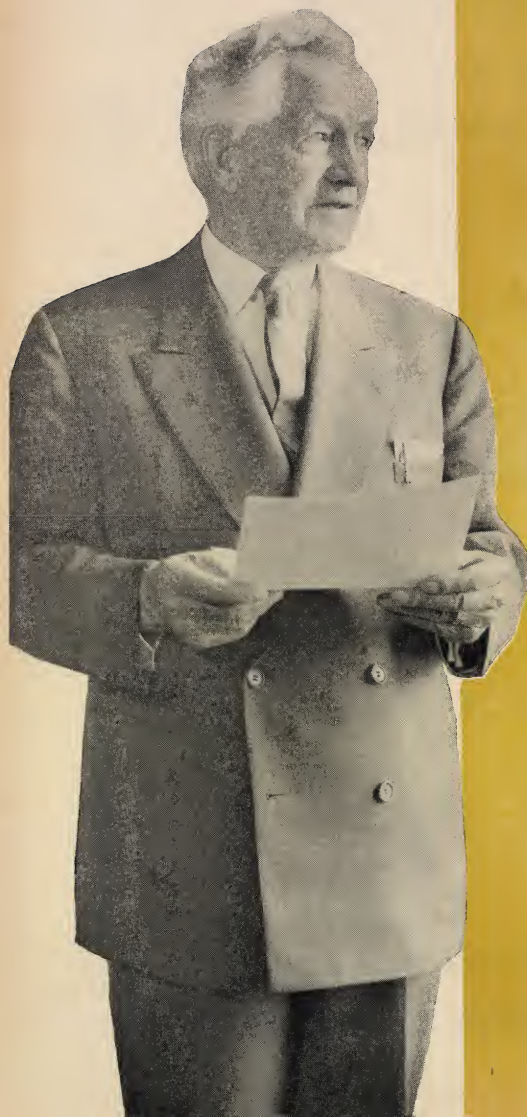
All the boys said that the venturesome lad owed his life to the boy who had furnished the means of rescue. Yet, in spite of the means furnished him, if the lad had not taken advantage of it, if he had not put forth all the personal effort at his command, he would have drowned, notwithstanding the heroic act of his comrade.

## Universal salvation a gift

In this old world of ours, the children of men are playing, swimming, struggling in the sea of life. There are those who claim that no one will sink and be lost if he will look to Jesus on the shore and say, "I believe." There are others who declare that everyone must by his own efforts swim to the shore or be lost forever. The real truth is that both of these views are incorrect. Universal salvation from death is a free gift from Christ; but progress in the kingdom of God is dependent upon compliance by each individual to the principles and ordinances of the gospel of Jesus Christ. Christ will not "save" men who will put forth no effort themselves, any more than the young rescuer on the river bank could have saved the drowning lad if the latter had not seized the means provided him. Neither can man save himself without accepting the means provided by our Savior for man's salvation.

## Christ gave the gospel

There was a time in the history of the human race when man floundered in total ignorance of God's plan of redemption. Being subject to follow after his own will, he became "carnal, sensual, and devilish, by nature." (Alma 42:10.) Nature was his god, and self-preservation—that is, the prolongation of his earth-





# of Work

by President David O. McKay

ly existence, the sole object of his life. When that ended, since his soul could never die, he would have been lost eternally, for he would have obeyed no spiritual laws, not having known them, whereby his spirit could have regained the presence of God.

To man, thus struggling, Christ *gave* the gospel, the means of salvation. It was a free gift. It was given by the grace of God, "Not of works, lest any man should boast." (Eph. 2:9.) Without this, man was powerless to save himself. He was as helpless as the boy in the deep whirlpool. Truly, "... by grace are ye saved. . . ." (*Ibid.*, 2:8.)

But having been given the gospel, what is man expected to do? With the means of salvation within his reach, what *must* he do? He must grasp it and hold to it with his whole might and strength. It is his duty not only to look at the Savior on the bank and say, I believe he will save me, but also to make that belief a knowledge by obeying every principle of the gospel of Jesus Christ. In other words, he must work out his own salvation.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

## Faith without works

It is the height of folly for men to try to persuade themselves that Christ has done everything for them, that he has thrown a rope around them, as it were, and will pull them to safety in spite of themselves. Such a false, superficial view of the gospel is denounced by the Apostle James:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . .

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. . . .

"But wilt thou know, O vain man, that faith without works is dead?" (See James 2:14-26.)

Knowing a thing or merely feeling an assurance of the truth is not sufficient. "... to him that knoweth to do good, and doeth it not, to him it is sin." (*Ibid.*, 4:17.)

Every time we have opportunity and fail to live up to that truth which is within us, every time we fail to express a good thought, every time we fail to perform a good act, we weaken ourselves, and make it more difficult to express that thought or perform that act in the future. Every time we perform a good act, every time we express a noble feeling, we make it more easy to perform that act or express that feeling another time.

Love of God and his righteousness is shown not in words but in works.

## God's greatest gift

Eternal life is God's greatest gift to man, and the Lord in turn is glorified in man's immortality. Eternal life is the result of knowledge, and knowledge is obtained by doing the will of God. Said the Savior to the skeptics who questioned him as to how they might know that he is the Christ:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Thus, the truth is proclaimed that a testimony of Christ's divinity and eternal life itself are the result of man's *doing* the will of God. This thought brings us to consider a revelation given to the Prophet Joseph Smith: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (D & C 107:99.) The man who knows what his duty is and fails to perform it, is not true to himself; he is not true to his brethren; he is not living in the light which God and conscience provide. That is where we stand, and it comes right home to us; it means me. When my conscience tells me that it is right to go along in a specified line, I am not true to myself if I do not follow that.

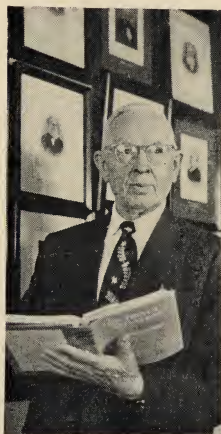
The belief that Jesus has done all for us, and that, live as we may, if on our deathbed we believe, then we shall be saved in his glorious presence, is a most pernicious fallacy. Jesus Christ, the Savior of the world, has given us the means whereby man may obtain eternal happiness and peace in the kingdom of our Father, but man must work out his own salvation through obedience to the eternal principles and ordinances of the gospel.

## Did divine authority which was given gospel, . . . include the keys

# Your Question

by Joseph Fielding Smith  
President of the Council of the Twelve

*Note—Response to Your Question is so great that it is possible to answer on these pages but a small percentage of the questions submitted. In some cases it may seem advisable to answer questions by mail. This can be done, of course, only if you include your name and address when you write.—J. F. S.*



### QUESTION:

*"In considering the restoration of the priesthood the question was discussed as to the correct meaning of keys of the priesthood. There seems to be a difference of opinion on the part of members of our class. It seems very clear to all that the priesthood is divine authority which comes from God which was given to his servants in all dispensations of the gospel by which they prophesied and spoke in his name. Did this authority include the keys or were they some special power additional to the ordination?"*

### ANSWER:

It is true that when a man is ordained to any office in the priesthood he is authorized to labor and perform duties by virtue of that priesthood, but always under someone who holds the authority of direction. President Joseph F. Smith has made this very clear in the following paragraphs found in *Gospel Doctrine*:

"The Priesthood is general in the authority given to man to act for God. Every man ordained to any degree of the Priesthood has this authority delegated to him.

"But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the keys of the Priesthood. In the fulness, the keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor. Thus, the president of a temple, the president of a stake, the bishop of a ward, the president of a mission, the president of a quorum, each holds the keys of the labors performed in that particular body or locality. His priesthood is not increased by this special appointment, for a seventy who presides over a mission has no more Priesthood than a seventy who labors under his direction; and the president of an elders' quorum, for example, has no more Priesthood than any member of that quorum. But he holds the power of directing the official labors performed in the mission or the quorum, or, in other words, the *keys* of that division of the work. So it is throughout all the ramifications of the Priesthood—a distinction must be carefully made



## to God's servants in all dispensations of the or were they some special power additional to the ordination?

between the general authority, and the directing of the labors performed by that authority."<sup>1</sup>

### Bishop holds keys over ward

Every man who is properly chosen to preside in any capacity in the Church should be honored in his calling. When a man is ordained to the office of a bishop, he is given the keys of presidency over the ward in which he resides and should be honored in his calling by every member of the ward, no matter what office any man may hold. The same is true of the president of the stake, the president of a quorum, or whatever it may be. To illustrate what this means we are taught that no father has the right, although he may hold the Melchizedek Priesthood, to baptize one of his own children without first obtaining the sanction of his bishop. When the sanction is obtained, the father is authorized to perform that ordinance for his child. Should any father take it upon himself to perform a baptism, or to ordain his son, without first obtaining the sanction of the presiding officer in the ward or stake, as the case may be, who holds the keys of authority, he would be in transgression. This applies to an apostle as well as to the elder in a ward. Even the President of the Church would never think to act in any matter of this kind without first recognizing the bishop of his ward or the president of his stake and the authority which had been delegated to the bishop or the president of the stake.

There have been occasions when men holding the priesthood have overstepped these bounds; but it has been due to the fact that they had a misunderstanding of the authority existing in the officers who are duly appointed. There must be no confusion in the Church, and the proper authority should always be recognized.

### All things to be revealed

There are other matters of great interest in relation to the keys of the priesthood, which may not be clearly understood by some. The Lord has revealed that in the present dispensation—the Dispensation of the Fullness of Times—all things from the beginning are to be revealed and the keys of each dispensation restored. This has been “spoken of by the mouth of all his holy prophets since the world began.”<sup>2</sup> In fulfilment of this

prediction, the prophets holding keys, from Adam to Peter, James, and John, each came to the Prophet Joseph Smith and Oliver Cowdery and restored their keys. We do not have the detailed report of each of these restorations, but we do have the general statement that such was done.<sup>3</sup>

First came Moroni, then John the Baptist and Peter, James, and John, restoring their priesthoods so that the Church could be organized. Then followed the glorious visions in the Kirtland Temple and other restorations from Adam down. At the October conference in 1840, the Prophet Joseph Smith prepared and had a document read in which we find the following:

“Commencing with Adam, who was the first man, who is spoken of in Daniel as being the ‘Ancient of Days,’ or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fullness of times; i. e., the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of the dispensations that are to be revealed. ‘Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him.’”<sup>4</sup>

In a revelation given in March 1832, the Lord said: “That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-oni-Alhman;

“Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days and end of life.”<sup>5</sup> (*Concluded on page 882*)

<sup>1</sup>See page 883 for footnotes.

# The Nobility of Labor

by President Heber J. Grant, President of the Church 1918 to 1945  
From The Improvement Era (December 1899)



Photograph taken  
about 1900

**“There is a superior genius  
and merit in some persons  
that tells them nothing is  
impossible to them.”**

While speaking to the young people at stake conferences of the Improvement Associations, and at ward meetings, I have endeavored to impress upon the minds of the youth the necessity of their working to the extent of their ability; and also while so laboring never to become disheartened.

The Marchioness de Lambert said: “There is nothing so improper for a young man as that modesty which makes him fancy he is not capable of great things. That modesty is a faintness of soul which hinders it from exerting itself. There is a superior genius and merit in some persons that tells them nothing is impossible to them.”

A number of those who have listened to my remarks have assured me that they have been benefited there-

by; and so I have concluded to become a regular contributor to the columns of the Era, and to chat with “our boys,” as through that medium I will be able to reach many thousands instead of a few hundreds.

*Arise therefore, and be doing, and the Lord will be with thee.* (1 Chron. 22:16.)

*To do that which before us lies in daily life is the prime wisdom.*

*He that loseth wealth, loseth much; he that loseth friends loseth more; but he that loseth his spirit, loseth all.*—Cervantes.

*Dream, oh youth! dream nobly and manfully, and thy dreams shall be thy prophets.*—Lord Bulwer-Lytton.

If the readers of the Era will learn by heart the above quotations and make these sentiments the rule of their lives, this action will be worth more to them, many times over, than the cost of a year’s subscription.

I have found nothing in the battle of life that has been of more value to me than to perform the duty of today to the best of my ability; and I know that where young men do this, they will be better prepared for the labors of tomorrow.

In contributing to the Era an article which will be made up principally of my own experiences, I shall do so, not for the purpose of throwing bouquets at myself, figuratively speaking, but with the hope that I may inspire my readers with a desire to labor.



It is admitted that statements of personal experiences, spoken or written, carry more force and make a more lasting impression upon the minds of hearers and readers than can be made in any other way. This must be my excuse for relating so many incidents in my own career.

When a youth attending school, a man was pointed out to me who kept books in Wells, Fargo and Co's. Bank, in Salt Lake City, and it was said that he received a salary of one hundred and fifty dollars a month. Well do I remember figuring that he was earning six dollars a day, Sundays omitted, which seemed to me an enormous amount. Although I had not yet read the inspiring words of Lord Bulwer-Lytton, quoted above, yet I dreamed of being a bookkeeper, and of working for Wells, Fargo & Co., and immediately joined the bookkeeping class in the Deseret University, in the hope someday of earning what I thought at that time to be an immense salary.

I quote with pleasure once more from Lord Bulwer-Lytton: "What man wants is not talent, it is purpose; not power to achieve, but the will to labor."

Samuel Smiles has said: "Purposes, like eggs, unless they are hatched into action, will run into decay."

Bulwer-Lytton took it for granted undoubtedly that where a youth dreamed nobly and manfully, that it would inspire him to have a purpose in life, and to "hatch the same into action," and not allow it to "run into decay." Having purposed to become a bookkeeper, I immediately set to work to attain this object. Well do I remember the amusement I furnished my fellow students. One remarked when looking at my books, "What is it; hen tracks?" Another said, "Has lightning struck an ink bottle?" These remarks and others, while made not to hurt my feelings but in good-natured fun, nevertheless cut deep and aroused within me a spirit of determination. I

resolved to live to set copies for all who attended the university, and to be the teacher of penmanship and bookkeeping in that institution. Having a purpose and also "the will to labor," and agreeing with Bulwer-Lytton that, "In the bright lexicon of youth there's no such word as fail," I commenced to employ my spare time in practising penmanship, continuing year after year until I was referred to as "the greatest scribbler on earth."

The result was that some years later I secured a position as bookkeeper and policy clerk in an insurance office. Although at fifteen, I wrote a very nice hand, and it was all that was needed to satisfactorily fill the position which I then held; yet I was not fully satisfied but continued to dream and "scribble," when not otherwise occupied. I worked in the front part of A. W. White & Company's bank, and, when not busy, volunteered to assist with the bank work and to do anything and everything I could to employ my time, never thinking whether I was to be paid for it or not, but having only a desire to work and learn. Mr. Morf, the bookkeeper in the bank, wrote well, and took pains to assist me in my efforts to become proficient as a penman. I learned to write so well that I often earned more before and after office hours by writing cards, invitations, etc., and making maps, than the amount of my regular salary. Some years later, a diploma at the Territorial Fair was awarded me for the finest penmanship in Utah. When I engaged in business for myself, there was a vacancy at the university in the position of teacher of penmanship and bookkeeping, and to make good the promise to myself, made when a youth of twelve or thirteen, that I would some day teach these branches, I applied for the situation. My application was accepted, and my obligation to myself was thus discharged. Young men who are laboring in the improvement

## THANKSGIVING DAY

by Lee Avery

Now, for the mercies of the closing year,  
In gray November's quiet interlude,  
We gather to our board those we hold dear,  
To join in evidence of gratitude.  
With lesser feast, the sturdy Pilgrims gave  
Their thanks for both survival, and the gleam  
Of knowledge that to understand could save,  
Make friends of foes, build peace that was their dream.  
So, with our turkey and tradition, we  
Give thanks for safety in these troubled days,  
Find hope that love and reason will make free  
A restless world, that all may join in praise.  
As Pilgrims knew when first this day began,  
We know that praising God enriches man!

cause should be true to themselves, and when they resolve to accomplish something, they should never become discouraged, but should labor cheerfully and with determination until the promise to themselves has become a reality. I cannot possibly impress this lesson too strongly upon the minds of my readers. If we fall into the habit of making resolves in relation to ourselves, and of constantly breaking them, such a course will tend to make us careless in the fulfilment of promises to others. Young men should always remember the advice which Shakespeare put into the mouth of the father of Laertes, when the latter was leaving home:

*To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.*  
Shakespeare, *Hamlet*,  
Act 1, Sc. 3.

I quote in full one of the lessons from the *National Fifth Reader*, which made a profound impression on my mind during my school days and which has never been forgotten:

#### *Never Despair*

There is no trait of human character so potential for weal or woe as firmness. To the businessman it is all-important. Before its irresistible energy the most formidable obstacles become as cobweb barriers in its path. Difficulties, the terror of which causes the pampered sons of luxury to shrink back with dismay, provoke from the man of lofty determination only a smile. The whole story of our race—all nature, indeed—teems with examples to show what wonders may be accomplished by resolute perseverance and patient toil.

It is related of Tamerlane, the celebrated warrior, the terror of whose arms spread through all the eastern nations, and whom victory attended at almost every step, that he once learned from an insect a

lesson of perseverance which had a striking effect upon his future character and success.

When closely pursued by his enemies—as a contemporary tells the anecdote—he took refuge in some old ruins, where, left to his solitary musings, he espied an ant tugging and striving to carry a single grain of corn. His unavailing efforts were repeated sixty-nine times, and each time so soon as he reached a certain point of projection, he fell back with his burden, unable to surmount it; but the seventieth time he bore away his spoil in triumph and left the wondering hero reanimated and exulting in the hope of future victory.

How pregnant the lesson this incident conveys! How many thousand instances there are in which inglorious defeat ends the career of the timid and desponding, when the same tenacity of purpose would crown it with triumphant success! Resolution is almost omnipotent. Sheridan was at first timid and obliged to sit down in the midst of a speech. Convinced of, and mortified at, the cause of his failure, he said one day to a friend. "It is in me, and it shall come out."

From that moment he arose and shone and triumphed in a consummate eloquence. Here was true moral courage. . . .

Be, then, bold in spirit. Indulge no doubts—they are traitors. In the practical pursuit of our high aim, let us never lose sight of it in the slightest instance: for it is more by a disregard of small things than by open and flagrant offenses, that men come short of excellence. There is always a right and a wrong; and if you ever doubt, be sure you take not the wrong. Observe this rule, and every experience will be to you a means of advancement.

"Never Despair" has been one of the guiding stars of my life, as I have often felt that I could not afford to be outdone by an insect.

At nineteen, I was keeping books and acting as policy clerk for Mr. Henry Wadsworth, the agent of Wells, Fargo & Co. My (Concluded on page 869)

## PRAYER

by Eleanor Alletta Chaffee

God, heal the tiny hurts so many bear  
Concealed lest greater hurt spring from that pain,  
Scars that the spirit learns at last to wear  
In solitude, since there they must remain.  
God bless us all, who strive, and fail, and strive  
The one more time that proves that in the dust  
Man writes as truly as on stone the live  
And pulsing legend of the upward thrust  
That moves a mountain, and with nothing more  
Than faith's frail hope deep in the heart's own core.





## Looking Back—and Forward

by President David O. McKay

Books as companions should be chosen wisely. As a man may be judged by the company he keeps, so his leanings for the highest and best are indicated by the kind of books he reads.

From its beginning, the Church of Jesus Christ of Latter-day Saints has placed great emphasis and value on the written word. Any great organization must have a printed voice. A church is no exception.

Through our periodicals we are able to keep the ideals and eternal truths of the gospel ever current, expressed in modern language, with present day applications. Social problems and current affairs of the nation and the world can be interpreted for members of the Church in the light of gospel standards and gospel teachings. This helps to keep our point of view fresh, and our thinking dynamic.

Today the Church has many periodicals, each with a particular assignment, all devoted to expanding and strengthening the borders of the kingdom of God.

This month we are noting the beginning of the sixty-first year of publication of one of these magazines—The Improvement Era, which was established in November 1897, during the administration of President Wilford Woodruff. At that time the Church had fewer than forty organized stakes, and Church membership at the end of the year as recorded from the stakes was 222,334. The Salt Lake Temple had been dedicated only four years earlier. Financially, neither the country nor the Church was prosperous. Conditions hardly warranted the beginning of a new publishing venture, but under the direction of such great leaders as President Joseph F. Smith, President Heber J. Grant, and Elder B. H. Roberts, The Improvement Era was begun. It has grown until now it has a circulation of over 150,000.

### Many Changes

What changes have come about in the Church over these last sixty years! When President Wilford Woodruff died in 1898 the membership of the stakes was roughly a quarter of a million. President Lorenzo Snow's short administration ended in 1901. As that year closed the Church had grown to 278,645 members in stakes and missions.

The seventeen-year period of President Joseph F. Smith's presidency was one of sustained growth. He passed away in November 1918, but before his death Church membership was close to one-half million. President Heber J. Grant presided until May 1945, and saw Church membership near the million mark. By the close of 1951, the year in which President George Albert Smith passed away, Church membership was recorded as 1,147,157. Each of these prophets of the last dispensation in turn contributed uniquely of his particular talents to the work of the Lord. The Church and the world are better because of them.

One of the joys of turning through past volumes of the Era is to see the inspirational messages that these great men left for future generations.

### An Important Anniversary

It is interesting to note how close we are to beginnings, and yet how fast we are moving. Had President Heber J. Grant lived in mortality, for example, he would have been 101 years old this month, and he along with the Era, which he helped found, and which he served first as business manager and later as editor, would be celebrating an important anniversary. And yet President Grant was born twenty-six and a half years after the Church was organized. Although he has been dead but twelve years, the Church is now almost one third larger than it was at the time he passed away! Statistics for December 1956 give Church membership as 1,416,731.

We are thrilled with the great progress of the work of the Lord. But with growth comes an increase in problems. Even with the marvelous developments in transportation and communication, problems of administration loom ever larger. General Authorities and members of general boards can visit stakes much less often and can have less personal contact with members of the Church than they had a few years ago. Because of these and many other reasons, the periodicals of the Church are becoming increasingly important, and it is hoped that members of the Church throughout the world will avail themselves of the essential functions which our magazines perform.

*CONG*





# RATULATIONS, SON

An Original Short Story by J. A. Christensen

Don sat on the bleachers watching the basketball team during its after-school practice—Frost, the tall center, making basket after basket, the other members of the team following suit. Centerville High was out to win the state tournament this year for sure.

Don glanced over at his father, Coach Blake, sitting on the team bench, and he felt a glow of admiration for this strong, handsome man, who cheered the team on with a word of encouragement, or gave a tired player a hearty slap on the back as he returned to the bench. He guessed his dad was about the greatest coach in the world. If only he could be in there. If only he could be on the team. Maybe then his dad would be proud of him; but the doctor said his heart wouldn't stand the strain. He'd known this for several years, ever since his battle with rheumatic fever, but somehow he felt cheated. He knew his dad was disappointed. How could he help but be? His only son would never follow in his footsteps as a great athlete.

Practice over, the perspiring team headed for the shower room, Don's father walking off the floor with his arm proudly about Frost's shoulder. At the door to the dressing room, he turned.

"Be with you in a minute, Don."

"Okay, Dad. I'll wait for you in the car."

Outside, he opened the door to the car and crawled into the back seat. For a moment he had an urge to remain in the front seat but thought better of it. The front seat was reserved for his dad and Frost. Frost lived next door and rode home with them every night, talking basketball all the way. On week ends, when the weather was good, Coach Blake and Frost would shoot baskets in the hoop hung over the garage door, the same hoop his father had put there for him years ago. Don could usually hear them, laughing and chatting, as he sat in his room pouring over his books. His books were now his greatest consolation. If he couldn't be a great athlete at least he could be a good student. He got straight A's in all his classes. That was more than Frost did, but whenever he showed his dad his report card his dad would just smile. There was never a word of congratulation, never a word of encouragement—just the smile.

Frost and Coach Blake climbed into the front seat

of the car smelling clean and fresh, their short, crew-cut hair still wet from the shower.

"That was quite a workout," Frost muttered, feigning exhaustion.

"It's good for you," the coach laughed. He turned to Don. "Get all your homework done?" Don usually did most of his homework during the hours he waited for his dad.

"Not tonight. I was busy."

Coach Blake started the car. "Busy with what?"

"I . . . I . . . I had some other work to do."

Somehow he couldn't tell his father, not in front of Frost, anyway, that Miss Welling, the dramatics coach, had asked him to try out for the school play. He couldn't even bring himself to tell his father that he had won the leading role. Frost might laugh.

He rode home in silence, listening to the talk of basketball and the coming tournament. He felt elated over winning the role in the play, but somehow he was disappointed in not being able to tell his father of his success. Even if he did tell him, he thought, it wouldn't make any difference. A school play is nothing compared to a basketball tournament.

They let Frost out at his front door and drove into their driveway. As they walked into the house, Coach Blake said,

"You didn't tell me what you were doing tonight after school."

Don remained silent.

"I understand Miss Welling had tryouts for the school play tonight."

"Um-hum."

"Did you go in?"

"She asked me to."

Coach Blake opened the kitchen door and held it for Don to enter.

"Well, how'd you make out?"

"I'm playing the lead. They're doing *Hamlet* and Miss Welling said I read it very well."

"*Hamlet*? Isn't that kind of a big undertaking for a high school?"

"Well," Don placed his books on the kitchen table, "Miss Welling said she doesn't expect a really professional job of it, but she thinks it'll be good experience for us."

"Maybe she's right. The experience might do you good."

Just then Mrs. Blake came into the room.

"I didn't hear you two drive up." Coach Blake gave her a quick kiss on the cheek. "How was basketball practice?"

"It was swell, Mom," Don beamed. "Dad's really got a great team this year. Boy, you should see Frost drop those baskets in." He turned to look at his father for approval, but his father said nothing.

Mrs. Blake broke the silence. "What was this I heard you two talking about when I came in? What's going to be good experience for you, Don?"

"I was just telling Dad I won the lead in the school play."

"Well, congratulations!" Mrs. Blake put her arm about his shoulder. "So, we've got an actor in the family, too."

Don lowered his head and stared at the floor.

"I think I'd better wash up for dinner," and he rushed from the room.

"For heaven's sake, Chad. What's the matter with him? He was just about to cry."

"I guess it's my fault, Martha." Chad sat down at the kitchen table, staring at his hands. "He's disappointed because he can't play ball . . . and for some reason or other he thinks I'm disappointed in him, too. He's acted sorta funny for some time now. Why, he won't even ride in the front seat of the car with me any more, and he never says a word to me during the day. I even had to drag it out of him about the school play."

"But you knew about the play, didn't you?"

"Of course, I knew about it. Who do you think suggested to Welling that he read for the part? I think it's about time he started getting a little experience in working with people, rather than spending all his time in his books. Maybe this play'll draw him out a bit. Heaven only knows he needs it."

"Maybe if you talked to him, Chad, encouraged him a bit." She began setting the table for dinner.

"Encouraged him in what? To stick his nose deeper in his books? Confound it, Martha, that's not good for him either. No. I've thought it over, and I'm not going to step in and mess things up. Just leave him be for a while and it'll all work out. He'll find his own niche in life and it won't be in my footsteps and it won't be because I've pushed him. My dad did that to me. . . . You know athletics was never my big interest, but what could I do?"

"I know dear, but I think he feels a little jealous of Frost."

"Frost's a good boy. He's the best player on the team. If I show Frost any special attention it's only to get him to play harder. You know my job depends

on a winning team, but Frost will never take the place of my son."

In the weeks that followed, Coach Blake watched Don with growing interest. As they passed each other in the hall, Don seemed a little more self-assured, his step was a little firmer, and often his hearty laugh would ring down the hall during a break between classes. Coach Blake noticed, too, that even the girls, mostly those in the play cast at first, dropped admiring glances in the path of his son. And night after night the sounds of a fresh, young voice, full of confidence, issued from Don's room.

There were times, however, when all did not go well. The ideas of *Hamlet* were often difficult for the boy to grasp. One night, shortly before opening night of the play, Coach Blake heard the boy pacing his room . . . repeating over and over again. . . .

"This was your husband. Look you now what follows: Here is your husband, like a mildew'd ear, blasting his wholesome brother. Have you eyes? Could you on this fair mountain. . . . Could you on this fair mountain leave to feed and batten on this moor?" I can't do it! I can't! I can't."

Coach Blake stopped by the open door.

"Sounds to me like Hamlet's having trouble."

"Gosh, Dad. I can't do it right at all. Miss Welling says I'm not angry enough here. I've practised it for hours and I don't know what to do."

Coach Blake crossed the room and sat down on Don's bed.

"How about trying a little imagination for a change?"

"Imagination?"

"Certainly. Haven't you ever heard of Stanislavski?"

Don looked at his father in amazement for a moment. Where did his father ever hear of Stanislavski?

"If you follow Stanislavski, you'd *be* Hamlet, rather than act like Hamlet."

"I don't get you. How can I be Hamlet?"

"Well, imagine for a minute that you're Hamlet, and I'm Hamlet's father. I've been killed, and your mother has married my brother . . . let's say my brother's Mr. Simpkins." Mr. Simpkins was the town druggist, a weak, scrawny little man. "How would you say the line then?"

Don sat down to the side of his father and looked at him for a moment, then slowly, quietly he began to speak. . . .

"An eye like Mars, to threaten or command, a station like the herald Mercury new-lighted on a heaven-kissing hill: a combination and a form indeed, where every god did seem to set his seal to give the world assurance of a man. This was your husband. Look you now what follows." Don's voice suddenly changed, charged with anger, as he (Continued on page 875)



# *A Tribute to Ruth May Fox*

By Marba C. Josephson  
Associate Managing Editor



Life has always been a challenge to Ruth May Fox, grand woman of YWMIA, who attains the venerable age of 104, November 16, 1957. Sister Fox has a most enviable record of service to young women in the Church. Born in England, November 16, 1853, Ruth May was deprived of her mother by death when Ruth was only sixteen months old. Both of Ruth's parents had joined the Church of Jesus Christ of Latter-day Saints when Ruth was five months of age. Her early childhood was spent moving from one place to another, the father always trying to place Ruth with Latter-day Saints wherever possible, or failing that, since there were few Latter-day Saints in England in that early time, he placed her with good Christian people.

Shortly after Ruth's father came to America, he sent for her and Mrs. Saxton with whom Ruth had been living, and Mrs. Saxton's daughter Clara. Soon after their arrival he married Mrs. Saxton, and thus Ruth gained a new mother and sister. Their eager desire was to reach Zion, and in 1867, they set forth to make the trip.

Ruth's marriage in 1872 to Jesse W. Fox, Jr., was performed in the Endowment House by President Daniel H. Wells. This marriage was blessed with twelve children.

During her busy life as mother of a large family, Ruth May Fox remained active in the Church. She taught Sunday School and became first counselor in the 14th Ward Primary in 1879. She served in this capacity until 1898, after her appointment to the General Board of the YWMIA. She was selected YWMIA ward president in September 1895, a position she held for nine years, even after her call to the general board in 1898. Her continuous contributions to the YWMIA have been many and varied. She in-

troduced the names for the Bee Hive and the Gleaner girls. She wrote words for the theme song of the YWMIA, "Carry On," as well as other songs and poetry of enduring merit. In addition to her Church activities, which included twenty-seven years' service as guide on Temple Square, Sister Fox served the community: the Red Cross from 1917 to 1948 and the Travelers' Aid from 1925 to 1937. In February 1934 she was honored by the Salt Lake Federation of Women's Clubs when she was chosen one of seven women who had given extraordinary community service.

To those who know and love her, Ruth May Fox will always remain one of the most challenging persons. Although she was not privileged to attend school, she has through her own determination become one of the best-educated women of the Church. Her keen mind, ever alert to the challenge of the MIA slogan taken from the Doctrine and Covenants, "The glory of God is intelligence," has prompted Sister Fox to study and learn for herself "Of things both in heaven and in the earth, and under the earth; . . ." (See D & C 88:77-80.)

She has always been an avid reader. Even when her eyesight began to fail, she studied Braille. With the publication of talking books, she no longer had to struggle with Braille and has read many, many volumes in her effort to grow and develop and to keep abreast. To all who are privileged to know her, she is indeed an example of using one's time and talents to the best of one's ability.

Sister Fox's flashing black eyes, her ready wit, her sure-fire memory belie the years that have passed since she was a merry girl in England.

Perennially young in her outlook and ambition, Sister Fox is a delight and an inspiration to all who know her.





# The Raising of Lazarus

by Doyle L. Green, Managing Editor

East of the Jordan River in the province of Perea, Jesus was temporarily safe from the Jewish leaders who were seeking to take his life. It was mid-winter. Only a few short months remained before he would return to Jerusalem, complete his earthly mission, and face arrest, trial, and death. But much yet must be accomplished, and he continued his teaching almost without interruption.

Beyond the Jordan Jesus resumed his earlier custom of teaching in the synagogues. One Sabbath as he was teaching, there was in attendance a woman who for eighteen years had been unable to stand erect. Jesus called her to him and said, "Woman, thou art loosed from thine infirmity." Then he laid his hands upon her. She was immediately healed, stood normally, and glorified God.

The "ruler" of the synagogue was indignant because Jesus had healed on the Sabbath. "There are six days in which men ought to work," he said, "in them therefore come and be healed, and not on the sabbath day."

"Thou hypocrite," the Lord said to him. Then speaking to those assembled, he continued, "doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?"

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

When the people who had opposed the healing heard this, they were ashamed, and all rejoiced "for all the glorious things that were done by him."

Jesus traveled through the cities and villages teaching the people and healing their sick, gradually making his way toward Jerusalem. Certain Pharisees came to him to tell him that Herod Antipas was planning to kill him. Jesus answered that in spite of what awaited him in Jerusalem, he must return there, for it was proper that a prophet die in the holy city. Then he lamented, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

Just where Jesus was when he received word that his dear friend Lazarus was sick we do not know. Lazarus lived in the town of Bethany, a few miles east of Jerusalem and near the Mount of Olives. He was the brother of Martha and Mary, in whose home

Jesus often stayed when he was in that village. Jesus was very close to this family, and the record tells us that he loved Lazarus and his two sisters. It is interesting to note the message which the sisters sent to the Lord about their brother: "Lord, behold, he whom thou lovest is sick."

Answering, Jesus said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

## Healing on the Sabbath

Jesus responded to an invitation to dine in the house of one of the chief Pharisees, although he knew his every act would be watched and his every word measured. It was the Sabbath day, and when the Lord saw in the group a man who was afflicted by an illness called the "dropsy," he asked the lawyers and the Pharisees if it was lawful to heal on the Sabbath. They did not answer, so he healed the afflicted person, "and let him go."

Then speaking to those assembled he asked, "Which of you shall have an ass or an ox fall into a pit, and will not straightway pull him out on the sabbath day?" Again they did not answer.

Luke alone records a number of beautiful parables that the Lord gave, presumably during this period of time. The parables of the lost sheep, of the ten pieces of silver, of the return of the prodigal son, of the unjust steward—all of these lovely and meaningful stories, recorded in the fifteenth and sixteenth chapters of Luke, are worthy of frequent reading and studying but cannot be repeated here because of lack of space.

"No servant can serve two masters," Jesus reminded his hearers, "for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

We might have expected Jesus to rush to Bethany when he received word that his friend was sick, but rather than doing so he stayed where he was for two days, then said to his disciples, "Let us go into Judea again." Fearful for his safety, his disciples reminded him of the attempts that had been made against his life, "and goest thou thither again?" they asked. But Jesus told them that he must go. "Our friend Lazarus sleepeth"; he said, "but I go, that I might awake him out of sleep."

Not knowing that Lazarus had passed away his disciples said, "Lord, if he sleep, he shall do well."

<sup>1</sup> See page 883 for footnotes.

Then Jesus told them plainly, "Lazarus is dead.

"And I am glad for your sakes that I was not there, to the intent you may believe; nevertheless let us go unto him."

Thomas, at this point, proved his loyalty to the Master by saying unto the other disciples, "Let us also go, that we may die with him."

In many countries of the world it is still required that a person be buried within a relatively few hours after his death, as dead bodies decay rapidly. So there is no discrepancy in the accounts that he had both been dead and had lain in the grave four days by the time

"The Prodigal Son Returns." "... this my son was dead, and is alive again; he was lost, and is found." (Luke 15:24.)



Jesus arrived. As soon as Martha learned that Jesus was coming, she rushed to meet him outside the city. Mary, however, stayed in the house.

"Lord, if thou hadst been here, my brother had not died," Martha said to Jesus. But declaring her faith, she added, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

"Thy brother shall rise again," Jesus answered.

Showing her great understanding of the plan of salvation, Martha replied, "I know that he shall rise again in the resurrection of the last day."

"I am the resurrection, and the life," Jesus said unto her, "he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believeth thou this?"

Without hesitating Martha replied "Yea, Lord: I believe that thou art the Christ, the Son of God, which

should come into the world."

Has there ever been a greater example of faith in all recorded history? It is little wonder that Jesus loved this devoted family from Bethany.

"Lazarus, come forth!"

Returning to the house, Martha told Mary that the Lord had arrived and wanted to see her. Quickly Mary went out to meet Jesus, who was still outside the town. Falling down at the Savior's feet she sobbed the same words that her sister had used, "Lord, if thou hadst been here, my brother had not died." Grief-stricken she lay at his feet weeping. Many friends of the family were grieving.

"Where have ye laid him?" Jesus asked.

"Lord, come and see," they said.

Jesus was touched so deeply that he also wept. All those who witnessed the event realized how much Jesus loved Lazarus and wondered why this man, who had opened the eyes of the blind and had performed so many other great miracles, had let his dear friend die.

The answer was soon to be known. They presently came to the grave, which is described as having been a cave with a stone upon it. When Jesus asked them to remove the stone, Martha told him that Lazarus had been dead four days and by this time certainly decay had set in.

But Jesus reminded her, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" So they took the stone from the grave. Lifting his eyes Jesus said, "Father, I thank thee that thou hast heard me.

"And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

Then looking into the grave, Jesus "cried with a loud voice, 'Lazarus, come forth.'" Picture the tenseness of this great event. There must have been many people present. Certainly Jesus' disciples were with him, Mary and Martha, and some of their friends were there, and undoubtedly some curious people followed them to the sepulchre.

Lazarus had been in the grave four days! If the Man of Galilee could indeed raise him, this undoubtedly would be the greatest miracle ever performed by a man in mortality.

Imagine the astonishment of the assembled people as Lazarus came out of the grave still bound with the gravecloths that had been wrapped around his hands and arms and legs and feet, and with his face still covered with a white cloth. As he came forth, Jesus instructed the people to take off the cloths that bound him.

If you saw a miracle like this performed, would you believe? It is hard to imagine, isn't it, how anyone

could not know without the least doubt that this man was the Christ, the Son of God. Actually many of those who saw the miracle performed did believe, but some of them quickly went to the Pharisees to report that Jesus was again in Galilee and that he had performed this miracle.

Immediately the chief priests and the Pharisees were called together in council. Some authorities say that this was a meeting of the leading body of the Jews, the Sanhedrin. At any rate, they gathered together and asked themselves the question, "What do we? for this man doeth many miracles."

"If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation."

Caiaphas, the high priest, told the council it would be better for this one man to be killed than for the whole nation to perish, and he predicted that Jesus would certainly die. Then they tried to determine just how they could put Jesus to death.

At last the threat to kill the Savior was official, coming from the Sanhedrin itself. But two months remained before Jesus would give up his life, and so he "therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples."

Finally the day came for Jesus to begin his journey to Jerusalem. As he entered a certain village, he was met by ten men who had leprosy. They didn't come close to him, but from far off they called, "Jesus, Master, have mercy on us."

When the Savior saw these ten unfortunate men, he said, "Go shew yourselves unto the priests." They did, and as they went on their way they found that they had been cleansed from their disease. When they realized what had happened, one of the men

turned back, ran to where Jesus was, and fell down on his face at the feet of the Lord, praising God and thanking the Savior for what he had done.

"Were there not ten cleansed?" the Lord asked, "but where are the nine?" Only one out of ten, and this man a Samaritan, returned to thank the Savior and to give glory to God. "Arise, go thy way: thy faith hath made thee whole," Jesus said.

What a great lesson in appreciation the Lord here taught! Too many of us take our blessings for granted and fail to give thanks to God, from whom all blessings come.

Answering a question put to him by the Pharisees as to when the kingdom of God should come, Jesus replied, "the kingdom of God is within you." Again they tempted him by asking, "Is it lawful for a man to put away his wife for every cause?" Answering, Jesus preached a great discourse on marriage, divorce, and chastity: "... from the beginning of the creation," he told them, "God made them male and female.

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh: so then they are no more twain but one flesh.

"What therefore God hath joined together, let not man put asunder."

Having at least a partial realization of the events that were soon to transpire, and wanting to protect their Lord, the disciples probably should not be blamed for trying to turn away those people who wanted the Savior to lay his hands on their children and give them a blessing.

"Suffer the little children to come unto me, and forbid them not:" Jesus said, "for of such is the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as (Continued on page 880)

## CITY DAWN

by Catherine E. Berry

As through a dark glass I watch the sun  
Smoke-tinged on the edge of day,  
Hiding the brilliance my heart would seek  
Behind misty veils of gray.

The loom of the dawn is shattered now,  
Threads twisted in tangled maze,  
No cloth of gold spins across the sky,  
Choked back by the city's haze.

Somewhere beyond—in a wide green world,  
The day and the sun still meet  
In a blaze of glory—unknown here  
On a dingy city street.



# To Be a King

by Hugh J. Cannon

A Former Editor of the Era

## SYNOPSIS

David, a descendant of John Hyreanus, the founder of the Jewish monarchy, is a pretender to the throne now held by Herod Antipas. Just as David feels the throne is truly within his grasp, however, a grave problem arises. David has encountered a Nazarene carpenter, whom he believes is the promised Messiah. But none of his associates, including his innamorata, Ruth, agree with him, and already trouble is brewing. During a turbulent council meeting in Jerusalem, David has come to blows with his arch-enemy, Zebulon, and has tendered his resignation. He will not and cannot deny the divinity of the Nazarene. Only a few days after this, he meets with a close friend, Elihu, and the venerable old man seems determined to rescue David from his dangerous new obsession.

The burden of uncertainty beneath which David struggled was becoming intolerable. He determined, therefore, to leave Jericho and go to Jerusalem, the city of his ancestors, hoping that under the shadows of the holy temple or in the bright sunlight of the Mount of Olives he would find an answer to his problems.

It was early morning when he mounted his favorite camel, and, followed by a retinue of well-mounted servants, so equipped that camping out would be a pleasure, he commenced his pilgrimage.

Twilight was settling over the plain on the evening of the second day when the company reached the well at the foot of the sharp hill leading into the Jordan Valley. Though they might easily have reached Jerusalem, David ordered a halt. The servants proceeded to make careful preparations for the night, for the road from Jerusalem to Jericho had an unsavory reputation.

Directly below him was the Garden of Gethsemane and the valley of the Kidron, and extending beyond was the Valley of Jehoshaphat, where every Jew desired to be buried so that he might be on hand when the great gathering occurred as predicted by the Prophet Joel. Opposite him was the gate Beautiful and

the holy temple, its white marble walls and monolithic and Corinthian pillars glistening in the noonday sun.

Only a glimpse of these beauties was necessary to reawaken all the slumbering hopes of kingly power. What a blessing he could be to the down-trodden race! What a protection to Jewish temples and sanctuaries! So overwhelmingly did his forgotten ambitions crowd upon him, that he fled from the summit of the Mount as he would from a plague.

After a day and a night in Jerusalem, David went to Bethlehem and stood on the spot where the Nazarene was born. From a believer he learned of the heavenly choir which, on the night of the miraculous birth, sang hosannas above the fields of the shepherds, "Peace on earth, good will toward men."

To the perturbed man this seemed the height of irony. What peace had this strange teacher brought? Instead, commotion and unrest had followed every step; he had wrecked the life of one who might have redeemed his people. Again David fled, but fled rebelliously and in stubborn anger.

This anger was not diminished by the statement of an acquaintance that the Nazarene was heralded by some as king of the Jews. To entertain such aspirations one must, in David's opinion, be royally born and trained in empire building. It was unwarranted presumption on the part of this lowly carpenter to dream of such station.

And so, with ever-varying feelings, David pursued his journey. He traveled through Samaria to Haifa. He followed along the sea coast to Tyre and Sidon, then returned inland and passed through the valley of Esdraelon and up to the picturesque hillside city

Jerusalem, chief town of Palestine, stands on the summit of the ridge of the Judean mountains. The elevated plateau on which it is built is intersected by deep valleys subdividing it.

of Nazareth, where the Master had spent most of his years.

Continuing his journey, David visited Cana, where the story was told him of the first miracle, by which water was turned into wine. From here he descended to Tiberius on the shore of Lake Galilee and followed along the coast to Capernaum.

On every hand was evidence of some miracle, or, what made a still stronger appeal to the acute intellect of the young man, a parable which indicated how completely the Nazarene understood the hearts of men.

Tormented by the internal disturbance, which was hourly becoming more rampant, he quitted his camp and walked out into the twilight.

Aimlessly he wandered about the quiet village and again found himself on the river's verdant bank where

unnumbered thousands of his people had sat forlornly by its waters and wept. It was not unmanly for him to add his tears to theirs. He wept for the Jews scattered among the nations—in Babylon, in Persia, Greece, Egypt, Rome; for his native land; for Jerusalem, the holy city, occupied and governed by strangers. Well might he weep for it! He wept for Judea, governed by a cruel Roman procurator, for Perea and Galilee, burdened by the unworthy Herod. He wept for his own departed glory; for, despite the enveloping mental darkness, one great and illuminating truth shone out with almost blinding clearness: he could never be king over his people. He wept for Ruth, lost to him forever, for the home he had dreamed of having, for his shattered hopes of sons who would proudly bear his name in the earth and add



(Continued) to its honor.

And thus the long night passed. In the morning he bade his servants go on. He would follow on foot and when he chose.

Hassan protested. "Remember the danger you are in. I must go with you in order to fulfil my promise to Father Elihu."

"No, good faithful Hassan. Much as I love you, I prefer to be alone."

David was in a more tranquil humor than he had been since his last meeting with Ruth. After parting with his servants at Bethabara, three days and nights had been spent in the wilderness. As he trudged wearily along, he was surprised to find himself singing a favorite song, but with discordant voice because of the dryness of his throat and tongue.

He walked toward the road leading to the city, and when nearing Gilgal thought he saw in the distance his own camel. He shouted, and the riders turned toward him, urging their animals forward with all possible speed, though both men and camels seemed little less weary than himself. It was Hassan and Abner, the trusted friend of Elihu.

"My master, you will pardon my disobedience?" Hassan asked. He had dismounted and kissed David's hand affectionately. "Upon our return to Jericho without you, Father Elihu took charge of matters and ordered us to search for you at once. Because of your belief in the Nazarene, who is said by his adherents to be the future king of the Jews, you are charged with being an enemy to Caesar and his representative, Pilate; also with leading a revolt against Herod and his legally established government. Elihu feared that your solitary presence in the wilderness might become known, in which case it is almost certain you would be followed, and probably your friends would never hear of you again."

"Such a charge against me is absurd. All my ambitions and plans are well known to Tiberius and he will willingly absolve me from any improper conduct."

"Be not too sure of that," Abner protested. "Tiberius is not likely to intercede for you in an unpopular cause. Did he not tell you something of the kind?"

"He said I must make myself popular."

"You know how well you have done it. From the assurance which Herod and Zebulon exhibit, Elihu

fears they have word from Rome favorable to their course."

David mounted the camel which Hassan had been leading. The animals, though weary, were homeward bound and soon reached their destination.

To David now came the strange mission of comforting others. One evening when David and Haran were visiting, Hassan announced the arrival of Martha and her maid. David struggled to suppress a smile as his visitor begged almost frantically for permission to withdraw.

"No, Haran; I refuse to meet Martha alone."

"But what will she say if she sees me here?"

"What will you think of her being here? Hassan, have the young lady come in."

Haran's dismay did not exceed that of the new visitor when she saw who was present.

"Haran has been kind enough to call on me, Martha," David said, "to offer his sympathy upon the loss of my position and my good name; also to caution me against the physical danger which he thinks lurks in my way."

Martha rushed headlong into speech. "And that is why I came, David. I have heard from more than one source of the danger you are in. I felt you must be warned; Father and our entire household are against you now, and I could not well send warning."

"I should like to know your father's exact attitude. Tell me, please."

"It is nothing short of base treason, he declares, for you to do what you have done after the loyal support your friends have given you. Now that is what you get for insisting on a plain answer. But will you accept our warning of danger and profit by it?"

"What would you have me do, Martha, renounce my belief in the Nazarene?"

"I should despise you if you did," the girl answered impulsively. "The Nazarene is—he is—" She looked weakly at Haran. "Of course I know little about the Nazarene, but if your faith in him is as strong as I have heard it is, it would be despicable cowardice to prove false to it." Then turning more confidently to Haran, "Is not that your opinion? If David believes with all his heart in this man, should he not be true to that belief, even at the expense of friends or position or life itself?"

(Continued on page 870)

## ONCOMING STORM

by Ethel Jacobson

The cliff everywhere was lashed by the sea  
Where a savage tide beat ceaselessly,  
As stunted firs were flailed by the wind  
And the clumps of salt-grass were scourged and thinned.

Even the sky was dark with anger  
And shrill with cormorants' sullen clangor  
Where a gray world lay drenched in mist,  
Trembling, clenched in a storm god's fist.





# Faith

THOUGHTS FOR YOUR INSPIRATIONAL TALK

Let us have faith that right makes might;  
and in that faith let us dare to do our duty as  
we understand it.

—Abraham Lincoln.

And as all have not faith, seek ye diligently  
and teach one another words of wisdom; yea,  
seek ye out of the best books words of wis-  
dom; seek learning, even by study and also by  
faith.

—D & C 88:118.

Wake in our breast the living fires  
The holy faith that warmed our sires.  
—Oliver Wendell Holmes.

But give me, Lord, eyes to behold the truth;  
A seeing sense that knows the eternal  
right;

A heart with pity filled, and gentlest ruth;  
A manly faith that makes all darkness  
light.

—Theodore Parker.

'Twas an unhappy division that has been made  
between faith and works. Though in my intel-  
lect I may divide them, just as in the candle  
I know there is both light and heat; but yet  
put out the candle, and they are both gone;  
one remains not without the other: So 'tis  
betwixt faith and works. Nay, in a right con-  
ception, *fides est opus*; if I believe a thing be-  
cause I am commanded, that is opus.

—John Selden: *Table Talk* 1689.

Faith is like a lily, lifted high and white.  
—Christina Rossetti.

Faith is the subtle chain

Which binds us to the infinite; the voice  
Of a deep life within, that will remain  
Until we crowd it thence.

—Elizabeth Oakes Smith.

Faith builds a bridge across the gulf of death,  
To break the shock blind nature cannot shun.

—Edward Young: *Night Thoughts*,  
iv, 1745.

I need not shout my faith. Thrice eloquent  
Are quiet trees and the green listening sod;  
Hushed are the stars, whose power is never  
spent;  
The hills are mute: yet how they speak of  
God!

—Charles Hanson Towne

A perfect faith would lift us absolutely  
above fear.

—George Macdonald.

Lord, give me faith!—to live from day to day,  
With tranquil heart to do my simple part,  
And with my hand in thine, just go Thy way.

Lord, give me faith!—to trust, if not to know;  
With quiet mind in all things Thee to find,  
And, child-like, go where Thou wouldst have  
me go.

Lord, give me faith!—to leave it all to Thee,  
The future is Thy gift, I would not lift  
The veil Thy love has hung 'twixt it and me.  
—John Oxenham, 1852-1941.



# “As We Forgive”

by Henry D. Moyle  
of the Council of the Twelve

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

*For I the Lord cannot look upon sin with the least degree of allowance;*

*Nevertheless, he that repents and does the commandments of the Lord shall be forgiven. (D & C 1: 31-32.)*

Victor Hugo in *Les Miserables* has given us one of the most beautiful and at the same time most touching examples of the power of forgiveness to be found in the worldly writings of men.

Victor Hugo's description of Jean Valjean after nineteen years as a prisoner in the galleys is unforgettable. His initial offense was the stealing of a loaf of bread to feed his mother's starving family. At that time he was only a boy. Upon his release from prison, after all others had rejected him as a despised ex-convict, he was finally befriended by a bishop, M. Beauvian.

The bishop treated Jean Valjean with great kindness and generosity. He trusted him and gave him food and lodging. Jean Valjean, unable to overcome the evil impulses fostered during his prison years, repaid the bishop by robbing him of his silverware, consisting of many priceless heirlooms. He was shortly after apprehended by the gendarmes and brought back, with the bishop's treasures in his bag. The bishop forgave Jean Valjean and, in place of accusing him of his dastardly deed of ingratitude, instantly said to him, "You forgot the candlesticks," and giving them to Jean Valjean, told him that they were silver, too. After the officers had left, the bishop said to the ex-convict,

*Jean Valjean, my brother, you belong no longer to evil but to good. . . . I will draw it [his soul] from dark thoughts and from the spirit of perdition. . . .*

This act of forgiveness on the part of a man whose property had been stolen aroused the latent virtues of Jean. They had lain dormant for nineteen years. Even his long term in the galleys could not destroy the inherent desire in man to do good. Almost his first act after the saintly deed of the bishop was to befriend a little golden haired girl in dire distress known as Cosette. The author's ultimate description of Jean Valjean is indicative of the tremendous transformation in the character of this unfortunate man. Cosette completed the reformation of this man's life which the bishop had initiated. Victor Hugo writes:

*The Bishop had caused the dawn of virtue on his horizon, Cosette evoked the dawn of love.*

After a life filled with charity, forgiveness, and other good deeds, Jean Valjean sacrificed life itself for the happiness and well-being of Cosette and her husband. In his final letter to her, he wrote these words:

*I am writing just now to Cosette. She will find my letter. To her I bequeath the two candlesticks which are on the mantel. They are silver, but to me they are gold. They are diamonds. . . . I do not know whether he who gave them to me is satisfied with me. . . . I have done what I could.*

## A life transformed

One act of complete forgiveness entirely altered the life of this ex-convict. Throughout his life he was hounded and suffered humiliation and degradation almost beyond human endurance. The gendarmes continually sought for trivial reasons to reincarcerate him. Nevertheless he succeeded in keeping the second great commandment throughout the remaining years of his life. He had once again regained the attributes of virtue, love, and forgiveness, which he conscientiously exercised thereafter toward those who pursued and persecuted him.

We also see in the life story of Jean Valjean how closely repentance on his part followed his forgiveness by the man he had wronged. Thereafter he brought forth fruits mete for repentance. How significant are the words of the Lord to the Prophet Joseph Smith:

*Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. (D & C 64:9.)*

And later the Lord said:

*Verily, verily, I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you. (Ibid., 82:1.)*

As we lose ourselves in forgiving others their trespasses, we find ourselves fulfilling the high purposes of life, the saving of our own souls.

As Latter-day Saints we are committed to the obligation of ever increasing the circle of those whom we have truly forgiven. We may naturally start close to home, but the Savior made the end point clear:

*Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.*

*But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

*That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

*For if ye love them which love you, what reward have ye? do not even the publicans the same?*

*And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*

*Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:43-48.)*

Love, forgiveness, and mercy are not abstract attributes merely to be talked about. They were not given to us as theoretical characteristics about which we would philosophize, something to be considered as a goal beyond our reach. On the contrary, our lives should show the fruits of our faith. We can be, and we should be, and many of us are truly realistic in discovering the virtues of our fellow men while at the same time overlooking their faults, whether they be neighbor or stranger.

*Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:*

*And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Eph. 4:31-32.)*

## Repentance follows forgiveness

I like to reflect upon repentance as one of the preparatory principles of the gospel, following faith in the Lord Jesus Christ and in turn taking its place in our preparation for baptism by immersion for the remission of our sins and the reception of the Holy Ghost. Do we become fit subjects for baptism so long as we do not keep both the first and the second great commandments? After baptism do we have a promise of retaining the power and inspiration of the Holy Ghost if we do not love our neighbors as ourselves, if we do not magnify their virtues and forgive them their faults?

It was once very appropriately said, "Wouldn't it be wonderful if we could all listen to a sermon on repentance and not immediately think of our neighbor?" We all need a call to repentance frequently, rich and poor alike. Certainly if we find any difficulty in forgiving either friend (Continued on page 873)



Elder Henry D. Moyle of the Council of the Twelve, author of this thought-provoking article, was sustained a member of the Council at the April conference, 1947.



# PLANNING

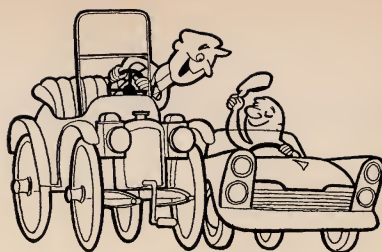
by Sterling W. Sill  
Assistant to the Council of the Twelve

**Few things are more vital to success than consistent planning. The following pages set forth the basic steps for progress and final achievement.**

The foundation of all success is planning. The highest paid man in the army is the planner. He is the one who thinks, devises strategy, and blueprints accomplishment. Battles are won in the tent of the general. The same principle holds true in every other field. The architect lays out on paper every detail of the building before he starts construction. Henry Ford once said that the difference between the old Model T and the new Lincoln was planning.

Planning is even more important in church work where the welfare of immortal souls is at stake. Planning is the mother of almost every other ability. It is the place where man shows himself most like God. If we want to increase our effectiveness in church work and help to get more people into the celestial kingdom, the best place to start is to learn how to plan our work, organize our thoughts, direct our efforts, and utilize our time. That is planning, and we learn to do it by doing it.

Following is a formula to help us plan, given by James G. Harboard, a world war general and former chairman of the board of the Radio Corporation of America. He said that before anyone under his direction attempted to carry out any mission he must do four things in writing:



"The difference was planning."

1. Make a written statement of objectives.
2. Make a written inventory of all available resources. (Listing all possibilities for reinforcement.)
3. Make a written inventory of the resources of the enemy. (List all reasons why the mission may not succeed.)
4. Prepare a written plan, explaining exactly how he intends to use his resources to overcome the resources of the enemy and accomplish the objective.

We clarify our thoughts when we write them out. We also impress them deeper into our brain cells when we can keep them constantly before us in visual form. Writing helps us to finish our thinking before starting action. Before a plan can be put on paper, it must be clear in our own minds. Most unwritten plans are like New Year's resolutions: indefinite, incomplete, and soon forgotten. If we write out our resolutions and set definite deadlines for accomplishment, success can be made easy and certain.

Defects are more easily recognized and eliminated when plans are in writing. Many excellent ideas will pop into our minds while the plan is being made. A written plan may be checked by the "general" who has supervision of your work, and thereby we may get the advantage of his suggestions. A "plan" should represent the thinking of the team. If written, a plan can be more easily understood by the others concerned; it can also be referred to regularly, and it prevents forgetfulness.

The greatest sin of a military commander is to lose the battle. That is also the besetting sin of church workers. When the Lord gives us the responsibility of saving souls, he wants us to succeed. To fail is a sin, not only for itself alone, but also for what it is a sign of. It may be a sign of sloth, ignorance, indifference, disobedience, or procrastination in us. Generals give the effect of invulnerability by never allowing an exception to success to occur. We can

become "invulnerable" if we plan our work and then work our plans to the limit.

A good place to start to plan is to set up a definite objective. We must know where we want to go before we get started. Success is also much easier when we have a definite objective; for example, an athlete can jump higher if he lays a bamboo pole horizontally across measured uprights and then tries to jump over it. He doesn't get very far if he merely jumps up in the air without knowing whether or not he is getting anywhere. Progress is easiest when it is timed, checked, and measured. Once the goal has been established, we can work backward to success.

As an example, I know a farmer in Idaho who last year grew 500 sacks of potatoes to the acre. A neighbor on the same kind of land grew 150 sacks. What is the reason? And what can he do about it? Aristotle once said that we never know a thing until we know it by its causes. Every failure has a cause and every success has a cause, just as does indigestion or overweight. The farmer with 150 sacks to the acre must find out what causes his lower yield. It may be bad seed, a poor seed bed, lack of fertilizer, improper care, or disease. If one can learn the cause of failure, he can eliminate it. If we can learn what causes success, we can produce it. With a definite goal, we can do whatever is necessary to bring about the desired results.

We must know what we have to work with. A good general has an accurate inventory of tanks, guns, oil,

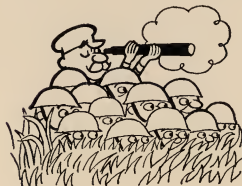


"A neighbor grew 150 sacks!"

men, and food supply. The Idaho farmer has soil, fertilizer, irrigation water, seed, labor, climate, etc. A good Church worker has the gospel, the Spirit of the Lord, the program of the Church, his associate officers and teachers, the members of his organization, their parents, etc. He has his own time, resourcefulness, initiative, enthusiasm, ability to train,

supervise, motivate, and a hundred other abilities that the average man never really uses.

Abraham Lincoln said that when he was preparing for a debate he spent one-fourth of his time thinking about what he was going to say, and three-fourths thinking about what his opponent was going to say. When you go into battle, the more you know



"The more you know about the enemy the better."

about the enemy the better. The enemy of the Idaho farmer was whatever caused his poor yield. If a Church worker is going to plan to increase his effectiveness, he must know why he previously fell down.

Aristotle told Alexander that the greatest foe that ever confronted an army was never in the ranks of the enemy but always in his own camp. That is always true. Who is the greatest enemy of America? It is not Russia or China. The greatest enemy of America is weakness inside America.

Who is the greatest enemy of the Church? The Prophet Joseph Smith was less fearful of the acts of the mob than he was of those who might prove to be traitors among his own people. Before the city council of Nauvoo, he made this significant statement in December 1843:

*I am exposed to far greater danger from traitors [from] among ourselves than from enemies without. . . . All the enemies upon the face of the earth may roar and exert all their power to bring about my death, but they can accomplish nothing, unless some who are among us, . . . [who have enjoyed] our society, have been with us in our councils, participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, join with our enemies, turn our virtues into faults, and, by falsehood and deceit, stir up their wrath and indignation against us, and bring their united vengeance upon our heads. (DHC 6:152.)*

## NOVEMBER GOLD

by Gladys I. Hamilton

November is a golden month,  
So lovely to behold,  
With amber tints and saffron hues  
And gleaming corn-shock gold.

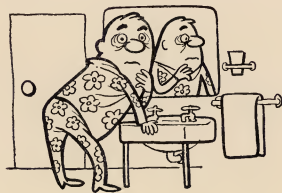
Someone passed through our garden gate  
And walked with Midas tread  
To weave a gold November with  
His bright metallic thread.

The history of the following few months clearly shows that Joseph was right in his fear that traitors within his own ranks would do him harm. One of his own counselors, William Law, assisted in betraying him into the hands of his enemies, and the warrant for his arrest was signed by a former member of the Church by the name of Higsby.

President McKay once said: "The Church is seldom, if ever, injured by the persecution of ignorant or misinformed or malicious enemies. A greater hindrance to its progress comes from faultfinders, commandment breakers, and shirkers inside the Church."

It is one of the great secrets of success—to find out who our enemies are. Who is preventing the progress of the Idaho farmer? Who is it that keeps me ignorant and poor and unsuccessful? Who betrayed Jesus? Who denied him? Who was it that slept during his greatest trial? Now—who is it that is holding you back?

It is sometimes a little difficult to get an accurate point of view about an "enemy" who is so close to us.



"We don't check up on ourselves."

Our faults, like our blessings, mostly come in disguise. Some men go through their entire lives without ever finding out where their failure is coming from. Some never even know that they are failing. The greatest weakness is to be conscious of none. The second weakness is to place the blame in the wrong place.

Who is it that is holding your particular organization back? Certainly it is not enemies from the outside. One of our greatest lessons is to learn that our real enemies are usually found in our own camp. The reason for our failure last year may be that we had no firmly held objective. It may be that because of our own inertia, irregularity, irresponsibility, lack of motivation, lack of determination, or shortage of some specific skill to put our job over, we ourselves are holding back the work of the Lord.

A Church worker once complained to me about his lack of progress. I asked him what his trouble was. He said, "I haven't the faintest idea." Not only he

didn't know, but he also wasn't interested enough or thoughtful enough to try to find out. How do you think God would feel about such weakness? That situation obtains with too many of us. We don't check up on ourselves. If we are failing, we ought to know why. That is our business. The Lord expects it of us. He says: "... it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity." (D & C 72:3.)

We must be able to identify, isolate and destroy the enemies of the work of the Lord. We must also be aware of our strengths and how to increase them. Elbert Hubbard once said that "The secret of success is constancy of purpose." That implies a master plan over a long period. Disraeli said about the same thing: "Genius is the power to make continuous effort." Someone else said that "Success is the power to visualize the objective." That is not possible for one who has no objective or plan.

When one knows where he wants to go, what his resources are, and what will tend to hold him back, only then is he in a position to decide on strategy and set up a road map and timetable for success. That is planning.

Exactly how are you going to use your resources to overcome the resources of the enemy to accomplish the objective? We must increase our ability. We never grow in the work of the Church unless we grow as individuals. Second, we must keep score on ourselves. Everyone recognizes the folly of giving his son an assignment and then failing to check up. That failure is a dozen times worse if you do not check yourself. Visualize the objective while you keep your statistics in constant view. This image of success can be so strongly fixed in your mind that it will actually come to pass.

Never allow an exception to success to occur. Think of the importance of your work. It is inconceivable that you should fail God. Figure what you need to do to accomplish your objective. What is your plan for learning the program backwards and forwards? What is your plan for getting your fellow officers and teachers to know the program? What is your program for getting the parents working for you instead of against you? How are you going to get the members of your organization organized and trained and motivated? How are you going to eliminate those weaknesses which caused you to fall down last year? What skills and attitudes and habits must be developed to bring about an accomplishment that would please God?

We must succeed in the work of the Lord. Failure is weakness. All success is comparatively simple once we have an objective and a plan backed up by sufficient determination and industry.



# *The Cody Mural Tells History of the Church*

An ever-increasing number of people are yearly journeying to distant places to see the wonders of America. Many of these travelers are pausing at certain centers throughout the land to hear the story of the restored Church, while visiting spots of historical interest, lingering in the shadows of our buildings, enjoying the peace and beauty of our grounds, or listening to our music.

One of these centers of interest, which entices many of the thousands of travelers who use the east gateway to Yellowstone National Park each summer, is located in Cody, Wyoming. The attraction is a beautiful mural which depicts important events in Church history. This great work of art was painted by Edward T. Grigware, and was made possible by the dreams, the plans, and the contributions of members of the Church in Cody.

Up to two hundred persons a day viewed the mural during the 1957 tourist season. On hand daily between six a.m. and ten p.m. was a member of the Big Horn Stake quorum of high priests who greeted the visitors, explained the painting, and answered questions. Tracts were distributed to interested parties. Other Church literature was made available.

Plans for the now-famous project took shape while Cody was still a branch, functioning under the direction of Branch President Lloyd Taggart and his counselor, Glenn E. Nielson. Brother Taggart was later first bishop of the Cody Ward, and is now a member of the stake high council. Brother Nielson, who also served as a counselor in the ward bishopric, has been president of the stake since 1954.

Mr. Grigware, an artist whose ability and fame had long before been established, was invited to paint the mural. This invitation he readily accepted as he had long had a desire to try his hand at religious art. But before even making as much as a preliminary sketch, he intently studied the history of the Church for a full

year to get the proper background and feel for the assignment. The painting of the mural took eleven months of devoted work to complete.

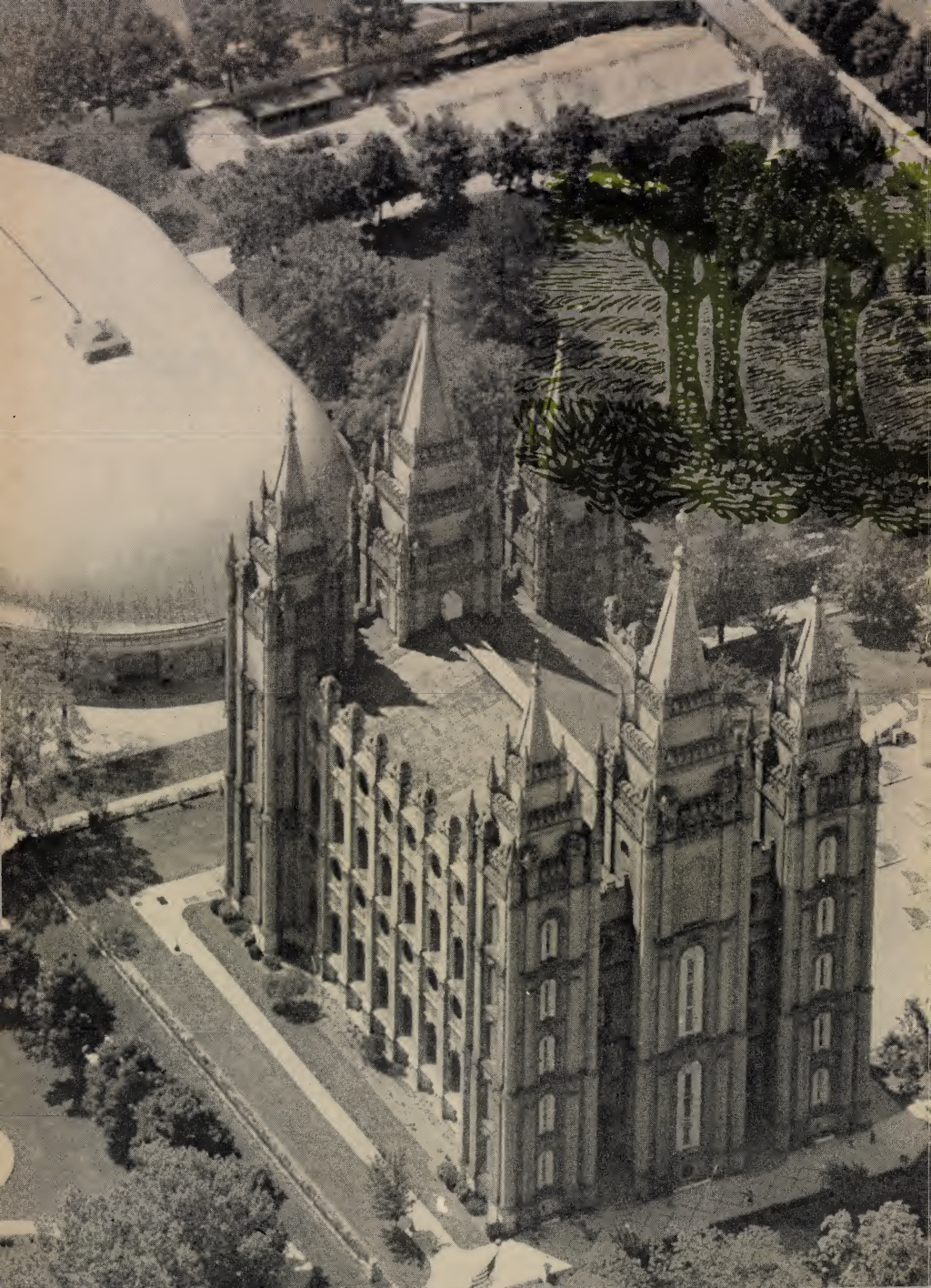
Painted on the wall and ceiling of a circular room, the scenes of the mural blend together and are separated only by the figures of the first eight Presidents of the Church. President George Albert Smith died shortly before the painting was completed in 1951.

The care and attention given this piece of art are typical of the many projects completed by the artist. Winner of a dozen awards for his work, Mr. Grigware has exhibited in many national art shows, and has been represented in eight international exhibits. His murals grace the walls of a dozen buildings from Chicago to Los Angeles. The Garden Room in the Los Angeles Temple and portraits of Joseph and Hyrum Smith, also painted for the Los Angeles Temple, are among his most recent endeavors.

Eleanor Jewett, art critic for the *Chicago Tribune*, has said of him: "His stirring paintings are virile, colorful, magnificent. Whether he paints a sketch or a large canvas, back of each is consummate skill and great knowledge. A flair for composition, a sure touch, a relentless pursuit of accuracy, and an intense feeling for beauty. Never a wrong note struck, never a flaw permitted. Brilliance, dash, vigor."

Mr. Grigware is a resident of Cody, having moved west in 1937, after following an art career in Chicago for twenty-six years. In describing his painting of a "remarkable story," Mr. Grigware has said, "I have painted the love and respect that I hold in my heart for these indomitable people."

As one leaves the room, he can see high on the domed ceiling a group of strong, solemn faces representing the pioneers. Appropriately, a caption below the scene reads, "Lest We Forget."







# *The Saga of Mormonism*

by Doyle L. Green  
MANAGING EDITOR

This is an American epoch.

This is the story of men and of a people who, in spite of prejudice and persecution, and while suffering unbelievable opposition and untold hardships, introduced a new philosophy of life, re-established the Church, circled the globe proclaiming the gospel, spanned a continent to find peace, and carved a thriving empire out of a mountainous and desert wilderness that no one else wanted.

This is a tale of courage, of faith, of hope, of inspiration.  
This is the saga of Mormonism!

(Continued after colored section)





JOSEPH SMITH RECEIVES THE GOLDEN PLATES

JOSEPH SMITH THE PROPHET

TRANSLATION OF THE PLATES

OLIVER COWDERY AND JOSEPH SMITH RECEIVE

*This great American epoch, the saga of Mormonism, begins when Joseph Smith receives, under the guidance of an angel, gold plates taken from the Hill Cumorah in western New York. The place is now marked by an imposing monument. With divine aid Joseph translates the ancient characters. He and Oliver Cowdery, after inquiring about baptism, are given authority from God—the priesthood—and are instructed to baptize each other. ¶Joseph Smith was 21 years of age when he received the plates, 38 at his death.*



*In addition to Joseph Smith, eleven men are permitted to see and examine the gold plates from which the translation of the Book of Mormon, a companion book to the Holy Bible, is made. In April 1830 the Church of Jesus Christ of Latter-day Saints is organized after the pattern of the ancient Church. Missionaries are sent out; the Church grows; and headquarters are moved to Kirtland, Ohio, where a temple, in which sacred ordinances are to be performed, is built and dedicated. ¶Brigham Young, great colonizer, led the Church from 1844 to 1877.*



NAUVOO THE BEAUTIFUL      JOHN TAYLOR      MARTYRDOM OF JOSEPH AND HYRUM SMITH      EXODUS FROM NAUVOO      PILLAGE AND BURNING

3

After much persecution, the rapidly growing Church builds the beautiful city of Nauvoo on the Mississippi River in Illinois. Believing Joseph Smith's death will destroy the Church, an angry mob brutally murders the Prophet and his brother, Hyrum. Guided by the Lord the Mormon exiles, driven from their homes in midwinter, begin the 1,500 mile exodus to the Rocky Mountains. ¶John Taylor, wounded by the mob at Carthage, lived to lead the Church from 1877 to 1887.





OF NAUVOO    THE MORMON BATTALION    WILFORD WOODRUFF    THE TREK WESTWARD    SWEETWATER RIVER    SPLIT ROCK    INDEPENDENCE ROCK

4

*The Latter-day Saints, demonstrating their loyalty to America respond to a call to recruit 500 volunteers to join the U. S. army and serve in the war against Mexico. With their ranks depleted by a half thousand of their ablest men, the pioneers continue their trek westward over plain, prairie, and mountain, through the lands of the savages, seeking a place of refuge. ¶ Wilford Woodruff, under whose administration the great Salt Lake Temple was completed, led the Church from 1887 to 1898.*



BRIGHAM YOUNG MEETS JIM BRIDGER

LORENZO SNOW

"THIS IS THE PLACE"

PLANNING SALT LAKE CITY

"HERE WE WILL BUILD A TEMPLE"

5

On the trail the pioneers meet Jim Bridger who tries to discourage them from settling in the Great Basin, but undaunted they push on through the mountains to the Valley of the Great Salt Lake, which Brigham Young declares to be the chosen place for the "Latter-day Saints" to settle. A city is planned and laid out in the salt grass and the sagebrush; a fort is built as a protection from the Indians; and a site for a temple is selected. ¶From 1898 to 1901 the Church was guided by Lorenzo Snow.



"OUR GOD"

BRIGHAM YOUNG

IRRIGATION

JOSEPH F. SMITH

GOLD IN CALIFORNIA

THE COMING OF THE GULLS

6

*Flooding the parched land with water—beginning of modern irrigation in North America—makes the ground workable. Crops are planted; houses are built. While the forty-niners rush to California to find gold, the Mormons establish homes, till the soil, and work toward the building of the kingdom of God. When their crops—and their lives—are threatened by hordes of devastating crickets, the Lord sends great flocks of seagulls to deliver them. ¶Joseph F. Smith, son of the Prophet's brother, Hyrum, was Church President between 1901 and 1918.*





HANDCART MIGRATION OVER SOUTH PASS

HEBER J. GRANT

THE UTAH WAR

CUTTING STONE IN LITTLE COTTONWOOD CANYON

BUILDING THE TEMPLE

"We Have Been Driven From Place To Place. We Have Been Scattered And Pecked. We Have Transgressed No Law Neither Do We Intend To. But As For Any Nations Coming To Destroy This People GOD ALMIGHTY BEING MY HELPER, THEY CANNOT COME HERE"

*Heber J. Grant*

Hundreds of converts from Europe walk the entire distance across the plains to the Salt Lake Valley, pulling and pushing handcarts loaded with their earthly possessions. Tragedy befalls two companies which leave too late in the season and are overtaken in the mountains by early snows and freezing weather, and many perish. Little trouble is had with the Indians, most of whom are friendly. False reports to the U. S. government result in an army being sent to Utah. The troops are successfully repulsed until a treaty is reached. ¶From 1918 to 1945 the Church was led by Heber J. Grant.



GREAT SALT LAKE TEMPLE

GEORGE ALBERT SMITH

IN THY LIGHT WE SHALL SEE THE GLORY OF GOD

Monuments to the diligence and faithfulness of the Mormon pioneers are the world-famed tabernacle and temple in Salt Lake City. Begun in 1853, the multi-spired temple, made of handcut granite hauled 20 miles by ox team, was forty years in building. ¶The last section of the mural is the artist's conception of the Church aiding the peoples of the world to move out of the darkness toward the light wherein all may enjoy God's glory. ¶George

Albert Smith was President of the Church from 1945 to 1951.



(Continued)

## The Saga of Mormonism

An integral part of the history of America, the story of the Church of Jesus Christ of Latter-day Saints had its beginnings in the first third of the 19th century in northeastern United States.

When Joseph Smith, the principal character in the drama, was born in Vermont in 1805, the United States was still in its infancy. President George Washington had died only six years earlier. Thomas Jefferson was serving his second term as the country's third president.

These were times of rapid growth and expanding frontiers. In the twenty years following the turn of the century the country's population climbed from six million to over nine-and-one-half million. Early in the century the Louisiana territory was purchased from Napoleon Bonaparte, doubling the area and greatly increasing the economic resources of the country.

The first third of the century saw eleven fledgling states added to the original thirteen colonies, extending the borders of the new nation beyond the Mississippi River.

Meanwhile reform movements were demanding much attention, with slavery, temperance, women's rights, and tax-supported schools being widely discussed. New inventions, land bills, foreign trade, tariff, and the Monroe Doctrine occupied the minds of the people.

These were momentous years in the history of America!

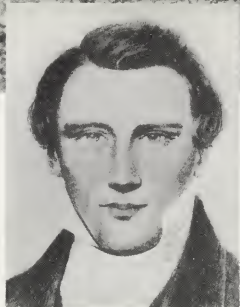
In 1820 an event occurred in western New York, which, though often overlooked by historians, had an incalculable effect upon the history of the new nation.

The boy Joseph Smith, now in his fifteenth year, was living in western New York, his family having moved from Vermont four years earlier.

Religious excitement was running high. Ministers of several denominations were holding revivals. Members of the Smith family desired to become members of the true church, but which of the many was true? Some favored one sect, some another. Joseph was confused. How could a fourteen-year-old boy know which church to join?

On a beautiful morning in early spring, Joseph went into a grove of trees near his home to pour out his soul to the one Being he knew could guide him—his Heavenly Father, acting on the advice given in the first chapter and fifth verse of the epistle of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not;





and it shall be given him.”

Joseph returned to his home with his mind at peace. His prayer had been answered. God the Father and his Son Jesus Christ had appeared, telling him to join none of the churches and revealing that the fulness of the gospel should at some future time be made known to him.

Word that the Lord had spoken to a fourteen-year-old boy was received with much excitement but little tolerance by the people in western New York. Small wonder! Such a thing was unprecedented. God had not revealed himself to the world for many generations, yea, centuries. It was popularly believed that the heavens were closed.

Yet those who knew the young man well were impressed. Joseph was honest and sincere, devout and intelligent. He had been truly seeking the Church of God. The large number of Christian sects and the extreme diversity of their teachings demonstrated the confusion which existed in the religious world. Where was the truth? Was it illogical to think that a loving Father, who had guided his children down through the dispensations, would speak again to man?

Four years passed and news of further remarkable events was abroad. Young Joseph had been visited by another heavenly being, who called himself Moroni, and told that God had an important work for him to do. Deposited in a nearby hill were some gold plates which contained the fulness of the everlasting gospel. His was to be the glorious privilege of translating the characters on the plates and being the instrument in God's hands in restoring the gospel.

Going to the hill, called Cumorah, as instructed by Moroni, Joseph found the plates in a stone box, protected from the elements of centuries by a round-stone lid that covered them.

Attempting to remove the treasure, Joseph was informed by the messenger that the time had not yet come, but that he must return each year for four years to receive instruction and to learn “how and in what manner His [God's] kingdom was to be conducted in the last days.”

When the period of training and preparation was past the records were delivered into Joseph's hands, with a strict warning to guard them zealously and to show them to no one, lest they be taken from him.

From this moment onward until his death the life of Joseph was one of unending harassment and persecution. A hundred years later he might have been permitted to proceed with his work in peace. A hundred fifty years earlier he might have been hanged for charlatany. It was an in-between era in America. Frontiers were moving westward, re-

ligious tolerance was expanding, many people were looking for the truth. The Lord had timed the event well.

Despite widespread skepticism which existed regarding Joseph's experiences, some friends were early raised up. One was a young schoolteacher named Oliver Cowdery. On April 7, 1829, work was started in earnest on the translation of the plates, with Joseph transcribing the characters and dictating to Oliver, who recorded the words in longhand.

And so the remarkable story on the plates unfolded—an account of ancestors of the American Indians and of God's dealings with them—a record of three separate migrations of people to the Americas, beginning at the time of the tower of Babel. The account ended about 421 A.D. with the hiding of the plates in the hill. Here was a companion book to the Holy Bible, testifying of the Lord and Savior Jesus Christ! Throughout it the gospel plan was presented simply and clearly.

Whenever a question arose in the course of translation, the two young men would inquire of the Lord, thereby receiving much guidance. Many passages, for example, declared that baptism was essential to salvation. This they also knew from reading the Bible, yet neither had been baptized. When they asked of the Lord, they learned that a man must be called of God by prophecy, and by the laying on of hands, by those who have the authority, to preach the gospel or administer in its ordinances.

A heavenly messenger conferred the needed authority from God upon them and instructed them to baptize each other. Additional keys were received as they were needed for the progress of the work.

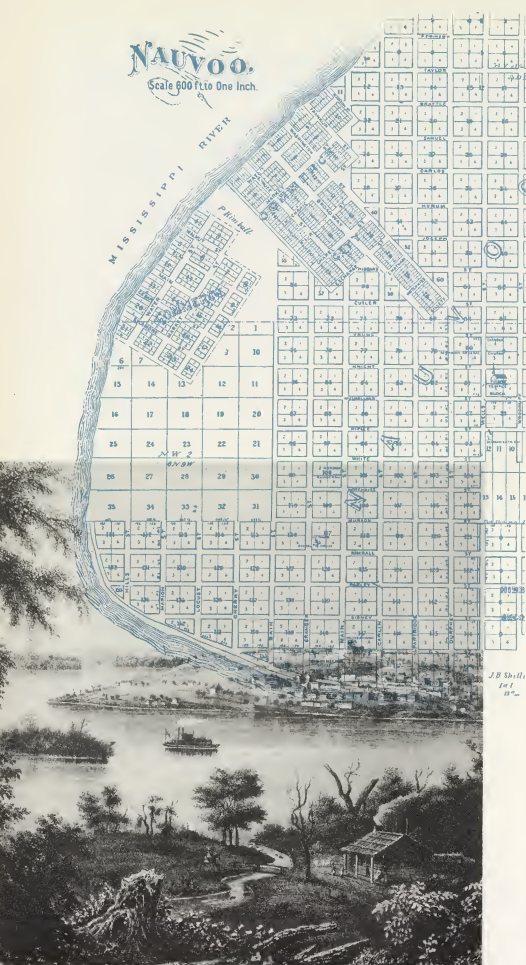
Meanwhile the translation went on, and within three months the monumental task was completed. The first edition of the publication, called *The Book of Mormon*, came from the press in the early spring of 1830.

It was a happy day when Joseph learned that others would be permitted to see and handle the gold plates and bear witness of them. Eleven men were given this opportunity and left their testimonies in writing to the world.

The time had now come for organizing the Church. Accordingly, on April 6, 1830, this was accomplished by six persons in the Peter Whitmer home in Fayette, New York. The following Sunday the first public discourse was given, and the harvest of souls was begun.

The story of the restoration of the gospel and the re-establishment of the Church of Jesus Christ, the testimony and sincerity of the missionaries, the message of the Book of Mormon, and the refreshing truthfulness of the revealed word of God arrested

**NAUVOO.**  
Scale 600 ft to One Inch.



the interest of an increasing number of people. And whereas the mere mention of this new Church caused many a skeptical eyebrow to be raised, still some honest, searching souls were caught in the gospel net. One from a city, two from a family they came, applying for baptism. Throughout the states, in Canada, and later in England and throughout the world the proselyting went on.

The entrance of many into the kingdom of God was accompanied by a strong desire to join the body of the Church. So they left their homes and sought out the Prophet and his people.

As the little Church grew, opposition to it also mounted, and the center of activity shifted from New York to Ohio, thence across the Mississippi River to the far western boundaries of the United States—Jackson County, Missouri. Here on the frontier, leaders of the new movement thought, would be an ideal gathering place for the members of the Church. Here they would buy land, establish homes, and build a city.

But such was not to be. The new settlers and the old ones had little in common. The Missouri economy, like that of the South, was built upon slavery. Oppression of any human being was directly opposed to a basic Mormon belief of freedom for all men. "Men are, that they might have joy" their Prophet taught.

In the coming of so many people into the state, and especially into one county, the old settlers saw an almost certain upset in the balance of political power. In addition, beliefs and doctrines of the newcomers were so strange and different as to cause great alarm. The Mormons had the audacity to declare that God, a loving being with body, parts, and passions, whose work and glory is to bring about the immortality and eternal life of man, had actually spoken again with man, restored the gospel in its fulness and re-established his Church after the pattern of the organization Jesus set up when he was on earth. They believed the Godhead to be composed of three separate and distinct individuals. Men, all men, according to their teachings, were actually and literally the sons and daughters of God, in whose likenesses they were created.

Such new and lofty concepts of God and man were completely unorthodox and beyond the comprehension of many people, who looked upon the teachings as little short of heresy.

Misunderstanding, mistrust, and prejudice erupted into violence. Appeals to the governor and the courts were unsuccessful. Attempts to locate peaceably in other counties failed. Finally the Mormons left Missouri under an "extermination" order from the governor.

In Illinois, for a brief period, the troubled

Church found sanctuary. At the head of the Des Moines rapids, where the mighty Mississippi River makes a sweep to the west, Joseph Smith bought for his people in 1839 several hundred acres of ground, a virtual wilderness then called Commerce. Changing the name to *Nauvoo*, which means "the beautiful," the people went to work again to establish themselves and build homes, church houses, and schools.

By early 1843 the population of the "City of the Saints" was between twelve and sixteen thousand. A government had been set up, a charter had been granted. Growth continued until Nauvoo became the largest city in Illinois. Visitors praised the beauty of the community, the industry and sobriety of its inhabitants. Work progressed on the building of a beautiful temple in which sacred ordinances such as marriage would be performed. Marriage, according to the precepts of the restored Church, was ordained of God, and if properly performed by men holding authority, would last throughout the eternities. "Until death shalt thou part" was to find no place in the Latter-day Saint wedding ceremonies.

Also in their temple they would perform work by proxy for their dead ancestors who may not have had an opportunity to hear the truth while on earth, demonstrating their belief that God was no respecter of persons but that all men in all ages would have a chance for exaltation in the life to come.

But the same problems which had plagued the Church in other places commenced in Nauvoo. Political differences, along with growing evidences of intolerance and persecution, early convinced the Prophet that former tragedies would be repeated.

On February 20, 1844, he wrote in his diary: "I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location, where we can remove to after the temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the devil cannot dig us out, and live in a healthful climate, where we can live as old as we have a mind to." In the East he could see nothing but ominous clouds and darkness, but he said many times that there was "light in the west."

Hostility and opposition to the Church developed so rapidly, however, that the scouting party was never sent. As the storm blew with increasing violence over Nauvoo, Joseph Smith and his brother, Hyrum, crossed the Mississippi River into Iowa territory and safety. But the exile was short lived, as Joseph was urged by many to return, give himself up, and face arrest and trial on charges of treason that had been raised against him.

Joseph was not afraid of trial. Some forty-six times previously he had been arrested on false charges, but had never been convicted on a single count. Now, somehow, in spite of a promise of protection by officials, he knew he would not escape the fury of the mob which seemed to believe that Joseph Smith's death would mean the end of the Mormon Church.

"If my life is of no value to my friends," he told his companions, "it is of none to myself." Recrossing the river, they journeyed to Carthage where the governor—and a bloodthirsty mob—were waiting. As they neared the city Joseph said:

"I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood." This was the twenty-fourth of June, 1844. Three days later the mob broke into Carthage jail, where Joseph and his party had been placed for safety, and brutally murdered him and his brother. Joseph Smith, the American prophet, had sealed his testimony with his blood.

Those who thought the death of Joseph would bring an end to the Church established through him were sadly disappointed. While there were many heavy hearts, there was no panic in Nauvoo following the martyrdom. "Be still and know that the Lord is God" was the word that guided the people. The Council of the Twelve Apostles, with Brigham Young as president, assumed leadership. The Church organization and function continued almost uninterrupted. The Lord had prepared well for the death of his Prophet.

Neither did Joseph's death bring an end to the persecution. Prejudice continued to harden the hearts of the people. The Nauvoo city charter was repealed. Illinois demanded that the Mormons leave the state.

What could they do? Where could they turn? Forsake their religion, they could not! It meant more than homes or even life itself to them. Deny their testimonies? Impossible! How could they repudiate what they knew to be true?

There was only one answer. They would follow the plan of their martyred prophet. They would go west to the Rocky Mountains! There they could build homes that would not be burned down, temples they would not have to forsake. There they could worship God as they pleased!

The honorable Thomas Drew, governor of Arkansas, wrote in a letter to Church leaders:

"I . . . . heartily agree with you in the proposed plan of emigration . . . thereby placing your community beyond the reach of contention until,





at least, you shall have had time and opportunity to test the practicability of your system, and to develop its contemplated superior advantages in ameliorating the conditions of the human race, and adding to the blessings of civil and religious liberty. . . . Should the Latter-day Saints migrate to Oregon they will carry with them the good will of philanthropists and the blessings of every friend of humanity. If they are wrong, their wrongs will be abated with many degrees of allowance, and if right, migration will afford an opportunity to make it manifest in due season to the whole civilized world."

Six months they asked. Time only to dispose of their property, time to build wagons and buy horses and oxen to pull them, time to gather a supply of goods to see them over fifteen hundred miles of plain and prairie.

Fifteen hundred miles to the mountain valleys! Half a continent they would place between themselves and their persecutors! Their trail would lead five hundred miles through the sparsely settled Iowa territory, then across the Missouri River into the lands of the Omaha, the Sioux, and the Ute—a thousand trackless miles beyond the fringes of civilization.

Six months did not seem too long to ask. But the mobsters were impatient, and violence was increasing. Along with this it was rumored that the federal government might intervene to block their plans. Not leaving could mean destruction. This they must not let happen. The Church must be protected from the fate their Prophet met. Shops and forges hummed around the clock.

It was midwinter, February 4, 1846, cold and blustery, when the first of the exiles said good-bye to their homes and crossed the river to face the elements, and the savages.

Soon the work of ferrying was going on day and night. By the fifteenth the mile-wide Mississippi was frozen so solid that a large company was able to cross on the ice. By the latter part of April most of the Mormons had left the city.

Imagine the problems involved in moving an entire city into the wilderness. Most of these people were not used to the rigors of the frontier. Their persecutors expected them to perish on the plains.

Because they had to leave in haste many of them were ill prepared for such a journey. The first night that the company camped on Sugar Creek, within ten miles of their comfortable homes, nine babies were born in wagons, or in crude shelters which had been thrown up to give some protection from the cold and the storm.

But the camp was soon organized; faces were turned to the west; and each day some progress

was made through the deep snows of winter and the rains and mud of spring. The frozen ears, the frostbitten feet, and the untold trials of the journey were trivial compared to the persecution left behind. At night, after a toilsome day, the Saints would scrape back the snow and square dance until the unfriendly prairie reverberated with the sounds of their brass band, clapping hands, and stomping feet.

"Plant that others may harvest!" became the watchword. As spring turned into summer hundreds of acres of land along the trail were plowed and planted by the advance companies of the never-ending column of exiles. Subsequent companies would cultivate, and when the crops were ripe, still others would reap.

Meanwhile the United States had become entangled in a war with Mexico. On June 26th there rode into the Mt. Pisgah camp three dragoons of soldiers bearing "A Circular to the Mormons," inviting them to furnish five hundred volunteers to join the army and march to California.

Leaders of the Church had been seeking aid from the government, and while this was far from being the kind of help they would have chosen, yet in it Brigham Young saw an overture for peace and a chance to demonstrate to the people of the United States that the Mormons were loyal to America. So, even though he knew filling the quota would throw added burdens upon an already sadly oppressed people, leaving many families to brave the plains without the help of fathers or grown boys, Brigham Young encouraged the men to enlist, and the company of five hundred was raised.

The story of the march of the Mormon Battalion through Kansas and the all-but-unexplored regions of what is now New Mexico, Arizona, and California, a trek reported to be the longest infantry march in history, is a thrilling account. The men eventually rejoined their families in the valleys of the mountains.

By the fall of 1846 about 15,000 people with 3,000 wagons, 30,000 head of cattle, great flocks of sheep, and many horses and oxen had been moved to the Missouri River. Here, they decided, they would spend the cold months, and they went to work to make their Winter Quarters as comfortable as possible. By early January about a thousand houses, many of them little more than dugouts, had been constructed.

It was a hard winter. Malnutrition, inadequate clothing and shelter, and an outbreak of "black canker" combined to take their toll. Testifying of this is a well-kept graveyard on the hills above Florence, Nebraska, where six hundred of their number were laid to rest.

Spring finally came, and the "camps of Israel" again headed west, with an advance company led by Brigham Young and the Twelve Apostles blazing the way.

It was late July when these pioneers made their way into the Valley of the Great Salt Lake, which Brigham Young declared to be the chosen place for them to settle. Jim Bridger's doubts that corn could be raised in the Great Basin did not daunt this fearless leader. Pleas of some of the people to go on to California had no effect.

On Ensign Peak, from which a small group of men overlooked the valley on July 26, Brigham Young declared:

"Now, brethren, organize your exploring parties so as to be safe from the Indians; go and explore where you will, and you will come back here every time and say this is the right place."

He later said that he "knew in the temple of Nauvoo that we could raise grain here," that he saw the valley in vision a year or more before he entered it.

"In the days of Joseph," he wrote, "we have sat many hours at a time conversing about this very country. . . . I do not wish men to understand that I had anything to do with our being moved here; that was the providence of the Almighty, it was the power of God . . . I never could have devised such a plan."

Within hours after the vanguard of the party reached the valley they had selected a plot of land and had begun preparing it for crops. When the ground proved to be so dry and hard as to be unworkable, they dammed one of the streams flowing from the mountains and flooded the parched earth—the beginning of modern irrigation in North America.

Indeed, they had no time to lose. The season was already dangerously late and Jim Bridger had warned of early frosts in the mountains. The planting was rushed, and within a few days a number of acres of crops were in.

By winter immigrants had pushed the population of the valley to some 2,100 souls. In the meantime schools had been established, the city had been laid out, fields and gardens had been fenced with poles from the mountains, a site for a temple had been selected, a ten-acre fort of heavy poles and sun-dried adobe had been constructed, and many log and adobe houses had been built. Brigham Young and two companies of men had headed back over the trail to Winter Quarters to guide more people to the valley the following year. There was no place for the idler among the Mormons.

Roots of the sego lily, which has become the Utah state flower, along with thistles and pigweeds,





helped make up the scanty diet. Wheat, corn, and potatoes had to be saved for seed.

In the spring some five or six thousand acres of ground were prepared and seeded. June gave promise of a good crop, but as the grain was starting to turn, hordes of devastating crickets, half-crawling, half-hopping demons of destruction, invaded the lush fields. Frantically the new settlers, whose very existence depended on these few acres of crops, fought them off with every means they could devise—with sticks, shovels, and brooms, with trenches, with fire, with water. Still they kept coming, “flowing down like a flood of filthy water from the mountainside.” The pioneers were helpless to stop them.

But these faithful people, who had traversed a continent to find religious freedom, were not forsaken in their time of need. To the rescue came great flocks of circling, screeching sea gulls which attacked the hordes of black death with ravenous appetites. This continued day after day until there was scarcely a cricket to be found in the valley.

Today the sea gull is the Utah state bird. On Temple Square in Salt Lake City is a stately monument topped by the likeness of two gulls, erected in honor “of the mercy of God to the Mormon pioneers.”

Brigham Young led 2,500 more people into the valley that fall, and the work of colonization went on. By 1850 the estimated population of the territory was 15,000, by 1856, over 76,000. Some 85,000 immigrants made the trek between 1847 and the coming of the railroad in 1869. Many of these walked the entire distance, pulling or pushing handcarts. Many left children, wives, or husbands in shallow graves along the trail. Two handcart companies alone, leaving late in the season and being overtaken by early snows and freezing weather, lost 222 of their number, more than one out of every five, to the ravages of the elements.

From the first settlement by the salt sea the colonizers spread out in all directions like the spokes of a wheel, under the inspired leadership of Brigham Young, considered by many to be one of the greatest colonizers in the history of America. These settlers contributed greatly to the establishment and growth not only of Utah, but also of Arizona, Nevada, California, Idaho, Wyoming, Montana, and Colorado. Even Mexico and Canada, where colonies were established, have been touched by the Mormon influence.

Building the West wasn't easy. There were Indians to feed or fight, deserts to tame, rivers to harness, and irrigation and dry farming to develop; there were homes, schools, churches, temples, roads,



bridges, and mills to build; there were converts to make and still much prejudice to overcome.

But hardships make men strong, and true to the prediction of Governor Drew, in the West the Latter-day Saints have had "time and opportunity to test the practicability" of their religion.

Church membership now stands at over 1,400,000, concentrated most heavily in the western states, but with a substantial representation in every state in the Union and in Canada, Mexico, Central and South America, Europe, Japan, Australia, New Zealand, the islands of the Pacific, South Africa, and the Near East.

From the early days when schools were held in covered wagons the Latter-day Saints, believing that the "Glory of God is Intelligence" and "A man can be saved no faster than he gains knowledge" have placed a premium on education.

A survey by Edward L. Thorndike of Columbia University based on *Who's Who in America*, *Leaders in Education*, and *American Men of Science*, showed that Utah led all states both in number of men of achievement and men of science on a percentage basis. Another survey lists Utah in first place in educational accomplishment in America, even though she was rated in 32nd place in ability to support education.

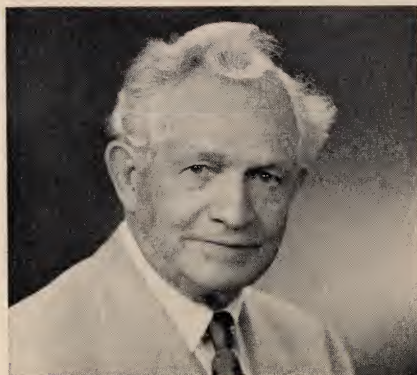
Other reports show that about sixty Mormons in every thousand attend high school—more than three times the average for the United States; about nine in a thousand attend colleges and universities—nearly twice the average for the United States. There is also among this people a large preponderance of college graduates and holders of masters' and doctors' degrees than among any other people in America.

Mormons have made an untold contribution to peace and brotherhood. Preaching the gospel of freedom, of love and goodwill, donating their time and paying their own expenses, missionaries have been encircling the globe for more than a century. The Church today has some 5,000 full-time missionaries throughout the world.

The world-famed 375-voice Tabernacle choir and organ along with "The Spoken Word" by Richard L. Evans have been bringing comfort and inspiration to America each Sunday morning for twenty-eight years—the oldest continuously presented coast-to-coast sustaining radio program. In 1955 the choir made a highly successful tour of Europe, giving fourteen concerts in twelve major cities.

The Church looks after the social and recreational needs of its members. As a part of this tremendous program it conducts what is considered to be the largest basketball league in the world. In

President David O. McKay, ninth President of the Church of Jesus Christ of Latter-day Saints



1956-57, eleven hundred senior teams and fourteen hundred junior teams participated.

Back of the Church welfare program is the philosophy that every person should take care of his own needs through industry and thrift. When this is not possible because of sickness, injury, fire, or flood, the Church assumes the responsibility, thereby keeping its members from becoming public charges.

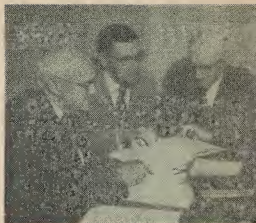
On the national scene the Mormons have recently contributed such distinguished personalities as the Secretary of Agriculture in President Eisenhower's cabinet, the Treasurer of the United States, Miss America of 1952, American Mother of 1955, Queen of the 1955 Pasadena Tournament of Roses, National Teen-ager of 1956, the president of an automobile manufacturing company, the president of a major oil company, a world middleweight boxing champion, winner of the national DAV patriotic essay for 1955, America's Prettiest Schoolgirl for 1955, American Family of the year for 1957, Miss USA for 1957, and many others.

Latter-day Saint chapels are filled on Sunday. Throughout the week, work, study, and recreational facilities hum with activity—Primary for the children, Mutual for the young folk, special activities for women, for men, and for the entire family—sports and athletic events, scouting, dances, dinners, music, drama, and speech events.

In religion, in business, in science, in the arts, in education, and in public service, members of the Church of Jesus Christ of Latter-day Saints have distinguished themselves, demonstrating the words of the Savior: "By their fruits ye shall know them."

The light that the Prophet Joseph Smith saw in the west shines bright.

# Priesthood Reactivation and the Annual Confidential Visits



## 1. What is the Annual Confidential Visit?

Each year a special visit for a particular purpose should be made to every holder of the Melchizedek Priesthood.

## 2. What is the purpose of this visit?

It is designed to give the responsible quorum officers the information they need to do the work assigned them; that is, to lead their quorum members to eternal life in our Father's kingdom.

## 3. How does it fit into the Priesthood Reactivation Program?

Few occasions ever arise between quorum members and their presiding officers during which there is better opportunity to discuss the standards of personal righteousness which are part of the gospel. This interview provides an ideal opportunity to teach a priesthood bearer his duty, to counsel him in any appropriate way, and to encourage him to abide by the standards of the Church.

## 4. Who makes the Annual Confidential Visits?

Members of the quorum presidency only. This does not include secretaries or group leaders unless those group leaders are also serving in the presidency of the quorum.

## 5. How should the interview be made?

One member of the quorum presidency should sit down with one quorum member at a time, alone, in the absence of his family, and have a frank discussion on the assigned items. The interview is a missionary visit—not an inquisition. It should be made on a friendly basis, with a view to convert a quorum member to keep any standard which he has not fully kept in the past. Salesmanship is involved. The Spirit of the Lord must guide. The purpose is to draw brethren more completely into the programs of the Church, not to drive them away or raise a barrier between them and their priesthood officers.

## 6. May questionnaires be used?

Absolutely not. Do not pass out questionnaires. Do not take notes in the presence of the person being interviewed. Do not be formal or ritualistic.

## 7. When should these interviews be made?

Begin in January; end in December. Divide the number of quorum members into twelve equal groups and interview one group each month. Do not put the interviews off to the end of the year.

## 8. What questions should be asked?

Those covered on the report form. But the interview is more than a matter of collecting data; it is an occasion for teaching. Take time to discuss any matter with a quorum member that needs to be considered with him. Teach him what is meant by Sabbath observance, by tithing, or whatever may be needed in his case.

## 9. How is the tithing status of quorum members determined?

*Bishops are authorized to reveal to quorum presidents whether their members are full, part, or non-tithepayers.* Amounts are not to be disclosed.

Please read the instructions on pages 21 and 59 of the Melchizedek Priesthood Handbook. It is wholly unsatisfactory for a bishop to give tithing data in the form of statistics; it must be by name; otherwise quorum presidents cannot be nearly as effective in leading their quorum members along the paths of righteousness.

## 10. What is the Annual Confidential Report?

It is a statistical compilation growing out of the Annual Confidential Visits. But the important thing about the data collected is its use by the quorum presidency and not its tabulation in report form.

*Read the instructions on pages 58 and 59 of the Melchizedek Priesthood Handbook.*



LET'S DO IT RIGHT, BRETHREN—

This is Part I of an Annual Confidential Report. The typed figures were put on the form by the stake. The edited pencil notations show the corrections made by the General Priesthood Committee, because of errors made by the stake. Note: The 3rd and 5th quorums of elders did not fill in the financial data. Hence, the stake totals are incomplete. The totals in the column "Stake or Mission Totals" were not added up. An error was made in totaling the funds of elders quorums; hence, the stake totals were inaccurate. The deficit of the 4th quorum of elders was erroneously shown as an asset. *In reporting on quorum finances the amounts listed as "Balance on Hand December 31" of one year must be the same as "Cash on Hand January 1" of the next year. This is one of the most common errors.*

MAKING AN ACCURATE AND PROPER REPORT IS EASY—

This is Part II of an Annual Confidential Report. The typed figures were put on the form by the stake. The edited pencil notations show the corrections made by the General Priesthood Committee, because of errors made by the stake. Note: The 3rd and 5th quorums of elders failed to report. Hence, the Stake Melchizedek Priesthood Committee secretary did not even include the total memberships for those quorums. It is necessary for the General Priesthood Committee to insert total quorum enrollments on an incomplete report so that the resultant stake percentages will be more accurate. Note that the 4th quorum of elders managed to interview 87 of the 71 brethren living at home. *More attention should be given to the making of these interviews.* On this report the stake totals had to be calculated by the General Priesthood Committee. *Effective stake leaders require accurate reports.*



# The Presiding Bishopric's Page



## MEMBERSHIP OF STAKE COMMITTEE MAY BE INCREASED

The suggested organization of the stake committee for Aaronic Priesthood under 21 is charted on page four in the handbook. We emphasize that the chart suggests only the "minimum organization."

Stakes feeling the need for larger committees should not hesitate to make additional appointments. In many stakes, for instance, there are two each of the advisers to leaders of deacons, teachers, and priests. This brings the committee membership to eight instead of five.

In a few widely scattered stakes, two stake committees have been appointed to handle the increased amount of work incident to great distances and other factors out of the ordinary.

In still other stakes, additional advisers to leaders of deacons have been appointed because of the large number of deacons quorums within the stake.

Also, some stakes have found that an assistant secretary is helpful and makes possible the furnishing of special charts and other media in the more advanced and effective promotion of the program.

The stake committee should be adequate and the stake enjoy full liberty in appointing personnel according to the work at hand.

## THE SAVIOR INSTITUTED THE SACRAMENT ON THREE OCCASIONS

The institution of the Sacrament of the Lord's supper by the Master on the occasion of his last meeting with the Twelve before his crucifixion; the introduction of this same ceremony when he visited the Nephites; and the establishment of this ordinance by revelation in this dispensation, mark three of the most important events in Christian history.

The last evening of Jesus' ministry was spent in the upper chamber with the Twelve. With saddened emotion, Jesus repeated that his hour was near and that he would not eat with them again until he had suffered. As they partook of food prepared for them, Jesus took bread, broke it, and blessed it, explaining his purpose. Following this, he blessed wine and gave it to his disciples, commanding them to drink of it. From this simple ceremony originated the divergent versions of the Sacrament as observed by Christian churches today.

After Christ's resurrection, and following his ascension into heaven, he appeared to the Nephites on this continent. He came to them at a time when their hearts were filled with fear and anxiety, but he gave them comforting reassurance. After making known unto them his identity, he preached the gospel in its simplicity and chose his disciples. As he was about to conclude his first visit to them, he saw how deeply they were moved, and having compassion upon them he lingered, blessing their sick and their little children. Then he sent his disciples for food, and when it was brought he blessed bread and wine as he had done at Jerusalem and established the Sacrament among the Nephites.

Just a day or two before the organization of the Church in this dispensation, the revelation on Church government was given to Joseph Smith. In this revelation the Lord commanded Church members to meet together often for the purpose of partaking of the Sacrament. On April 6, 1830, at the meeting where the Church was organized, the Sacrament was administered for the first time in this dispensation.

It is the desire of the Lord that members of his Church partake of the emblems of his body as represented in the Sacrament each Sabbath day. He has commanded us to attend Sacrament meeting each Sunday for this purpose.

## GROUP ADVISERS ARE THEIR BROTHERS' KEEPERS

The program for senior members of the Aaronic Priesthood is a wonderful opportunity for service. To those who are called to work in it, it is more than an opportunity; it is an obligation to reach out and help senior members become active in the Church and live the gospel of Jesus Christ.

"Am I my brother's keeper?" This question from the lips of Cain was an unsuccessful attempt to hide from the Lord his grievous sin—the murder of his brother Abel.

There are those today who use the same insidious question in vain attempts to circumvent the responsibility man has for the welfare of his fellow men.

Is each man an island in himself? Is his sole responsibility in life to serve and satisfy his own wants and needs? Will his exercise of free agency release him from the moral obligation to seek for opportunities to serve others? Is he or is he not his brother's keeper?

To love one's neighbor and to unobtrusively serve and help those in need are virtues that the Savior expounded by precept and example throughout his ministry. Such service, he taught, was not only the key to happiness but also the moral obligation and Christian duty of all who have taken upon themselves his name.

Those who work with senior members have a wonderful chance to serve where their service is truly needed. Only through their efforts will the spiritual needs of these men and their families be satisfied. They are their brothers' keepers.



Gene Fullmer, former middleweight boxing champion of the world, tells Aaronic Priesthood bearers and girls of corresponding ages that clean living as taught by the Church is the best training for any sport. Gene is shown greeting his admiring young friends following his address to them in the Sun Valley Branch chapel, Blaine (Idaho) Stake.

## STUDY GUIDE FOR WARD TEACHERS NOVEMBER 1957

### INVENTORY TIME

*As the year nears its close it is customary for modern business institutions to take inventory—to make an accounting—to review the progress or failures of the year. The end of each year should also be inventory time for every individual, especially for Latter-day Saints.*

*Here are some items suggested for consideration in Latter-day Saint families at the close of 1957:*

*In the matter of loyalty to the Church and its leaders where have I stood this year?*

*In the payment of tithes and offerings what is my record for the year?*

*In observance of the Word of Wisdom what have my actions been this year?*

*In attendance at Sacrament meeting have I made a record to be proud of?*

*In observance of the Sabbath day have I followed the word of the Lord and the counsel of Church leaders?*

*In helping the poor and needy, in extending the hand of fellowship have I exhibited the true spirit of brotherhood?*

*In these and other things that are important in the lives of true Latter-day Saints have I lived and acted as a Latter-day Saint?*

*If I have failed in any of these respects in 1957, how can I improve my record in 1958?*

*Note to ward teachers:*

*It is suggested that in the presentation of this subject—Inventory Time—there should be no attempt to question those who are being visited. The purpose of this discussion should be to direct the attention of the Saints to the desirability of "checking up" on themselves, using the items listed herewith as subjects for special consideration by each individual or each family. Naturally it is to be hoped that the result of the "inventory" will be a resolute definitely to improve the record next year in each item where the record for 1957 is not entirely satisfactory.*

### INTRODUCTION OF STUDY GUIDE FOR DECEMBER 1957

#### "AS WE FORGIVE"

*Jesus taught us to ask our Father in heaven to forgive us as we forgive others. This teaches us that the unforgiving are unworthy of forgiveness. What chance of exaltation does any of us have without being forgiven? The unforgiving heart is cruel. If this were judgment day, how many of us could say, "Father, I ask nothing more than to be treated as I have treated my fellow men."*

# Caprian Adventure

by John M. Goddard

Our combat crew had been stationed at a B-17 "Flying Fortress" bomber base near the Adriatic coast. We had been flying combat missions steadily right up until "VE" day and were quite unprepared for the swift reconversion that followed that auspicious occasion. Almost immediately after peace was declared, our squadron was reassigned and our crew disbanded. Four of our ten men accompanied the outfit to a new air base near Naples, and the remaining six were sent home. I was included in the four.

Our peacetime duties involved evacuating infantrymen from Naples to Casablanca, North Africa, flying twenty men at a time in converted B-17 "War Wearies" to the Moroccan capital where waiting cargo planes would pick them up and continue the relay to the United States.

Once a week we were allowed a twelve-hour pass to relax and enjoy ourselves. Our air base was located just seven miles from Naples, so we usually spent our time there, visiting the points of interest in and around the crowded metropolis.

On one of these leaves, I visited a picturesque little bookshop in the business district. I had discovered it previously while rambling around the port city and had made friends with the dealer, Bemiamino Penna, a small, bearded gentleman of about fifty years. He proved to be quite an intellectual and a





linguist, speaking four languages besides his native Italian. His English was eloquent, and I enjoyed conversing with him about the diverse scenic attractions sprinkled around the bay of Naples. "Benny" gave me fascinating and valuable information on places which I planned to visit and assisted me in devising a thorough itinerary.

On this particular call I proposed to find out the historical background of the ancient city of Pompeii, prior to making an excursion there. Benny gave me a brief historic sketch of the buried city, reading pertinent bits of information to me from the yellowing pages of a voluminous book. When he had finished, I leafed through the book observing its many paintings and etchings—reproductions of famous Italian landscapes. Midway through that moldy old tome, I chanced on a bulky piece of tissue paper folded between the pages. My curiosity aroused, I unraveled the wrinkled leaf and was surprised to find a detailed map of the Isle of Capri, drawn in water color. But what really intrigued me was a small sketch at one corner of the map depicting a long, winding tunnel, traversing the entire length of the rocky island.

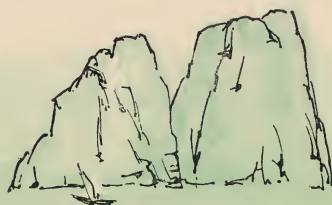
In all of my studies of Capri I had never come across any information concerning a cave such as this, and I anxiously questioned Benny about it. It

was from him that I learned the complete, thrilling story.

It seems that Tiberius, the early Roman emperor, had spent the last few years of his reign on the Isle of Capri, living in debauchery and cruelty, in a magnificent palace at the eastern end of the island. As insurance against being trapped by an invading enemy, he had forced slaves to excavate a fantastic escape tunnel, leading from his personal bedroom in the mansion to the Blue Grotto, a sea cave at the western end of the island, almost four miles distant. In an emergency, he had access to the sea through this passageway and could slip away from any interlopers who attempted to attack him.

During the intervening centuries since Tiberius' time, ghostly legends have sprung up, surrounding the grotto and the tunnel with an aura of mystery. It wasn't until 1826 that Italians would venture near the subterranean caverns, much less enter them. In that year an Englishman, swimming by the entrance of the grotto, ventured in, unmindful of the supposed danger involved.

When he emerged unharmed with glowing descriptions of the splendor within, a few intrepid Italians decided to capitalize on the rediscovery of the grotto by escorting tourists inside for a fee. Since that time, and to this day, the bolder and more enterprising



**Four young Italians had entered the mystery  
shrouded grotto, carrying pine torches.  
They were never heard of again.**



Caprians have made a comfortable living by conveying curious sight-seers into the shimmering caverns; entering the three foot opening in small skiffs.

The tunnel itself is still considered a supernatural haunt of evil spirits and scrupulously shunned. Benny related an incident that occurred over a quarter of a century ago which has added fuel to the ghost stories told about the tunnel. This tale was imparted to me again on Capri by a fisherman, and their versions were identical. In 1924 an adventurous party of four young Italians attempted to explode the superstitious myths surrounding the underground corridor by exploring it from one end to the other. Ignoring the warnings and pleadings of their friends, they entered the tunnel from the grotto carrying pine torches. Several of their friends stationed themselves at both openings to await the outcome of the venture. Though they waited patiently all that day and far into the night, their loyal vigil was unrewarded; the youths were never heard from again! This mystifying catastrophe was never explained, and only served to perpetuate the terrors with which the natives regard the passageway.

Upon returning to my quarters, I enthusiastically disclosed the information I had uncovered to my roommates, but failed to arouse their interest, although I persuaded them to accompany me to the isle. As for entering the cave, "nothing doing"; I would have to do it on my own.

On a sunny morning in June, three of us set out for Capri—a whole day of freedom and adventure before us. Our little schooner sliced along at a speedy ten knots an hour, and I felt the anxiety—the surge of emotion—scarcely able to wait until I could see the passageway with my own eyes.

Admonished by my cohorts to relax and calm down, I lay down on the forward deck beside them and basked in the sun's warmth. It was glorious to be

alive, young, and able to enjoy the beauties of the world. Glancing at our surroundings, I suddenly was smitten with the magnificent grandeur of our environment. Translucency and purity were epitomized in the sky, the sea, and the land. From 10,000 feet up, the Bay of Naples is an impressive sight, but viewed from a colorful sailboat in the middle of the azure bay, it is overwhelmingly beautiful.

The fuming volcano, Vesuvius, dominated the expanse of curving shore line. Once my thoughts turned to the experience I had had the week before, when I ascended its ashy slopes, and I felt a sense of pride at having fulfilled one of my lifelong ambitions.

From a distance Capri had appeared a drowsing alligator, but gradually it materialized into a series of high limestone cliffs, spotted with lush, terraced vineyards, pink pastel villas, and ancient ruins.

Our little vessel was transporting water and food commodities over to the island and had taken us on as passengers only after we had prevailed on the sympathies of the rather gruff skipper—a powerfully built Sicilian. There are over eight thousand inhabitants living the year round on Capri and almost everything necessary to human existence, including water, must be transported from the mainland. The industries on the island center around wine, fish, olive oil, and souvenirs for tourists.

Just before reaching Marina Grande, the port of Capri, we heard a shattering explosion. Whirling around towards the open sea, a towering column of smoke met our startled gaze. We learned later that a mine sweeper had been cleaning out vagrant mines in the bay, exploding them with rifle fire. Somewhat shaken, but with high spirits, we later scrambled ashore and pushed our way through the throng of beggars, guides, vendors, and fishermen that crowded the stone quay. We (Continued on page 850)

At only 33, John Melvin Goddard ranks as one of America's foremost explorers, having journeyed in 55 countries, covering over 350,000 miles. Some of his most exciting adventures have included exploring and photographing three of the world's mightiest rivers—the Nile, the Colorado, and the Congo.

A former LDS missionary, and member of the Army Air Force during World War II, the intrepid explorer has climbed the Matterhorn, Vesuvius, Popocatepetl, and the Grand Tetons. At sixteen, he began plumbing the dense jungles of South America with his father. At one time the two of them discovered an ancient Mayan temple.

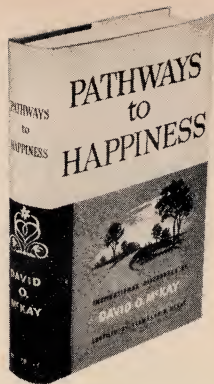
The Salt Lake City-born adventurer, with headquarters in Glendale, California, belongs to explorer clubs in the United States, England, France, and Egypt. As a writer, photographer, and lecturer, Elder Goddard makes frequent tours throughout the United States. His stories have appeared in a number of national magazines. In 1955, he was selected by the US Junior Chamber of Commerce as one of California's five outstanding young men.

He recently completed a summer making documentary films with Strategic Air Command and is now contemplating expeditions to the Far East and South Pacific.



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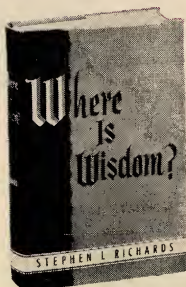
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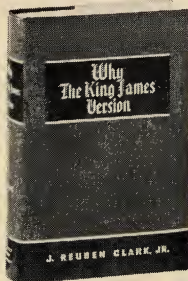


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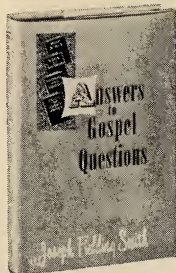


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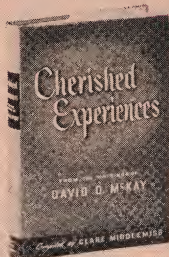
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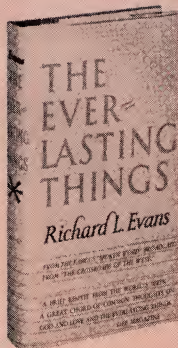


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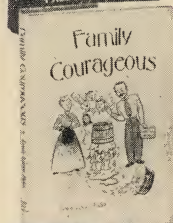


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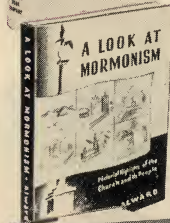


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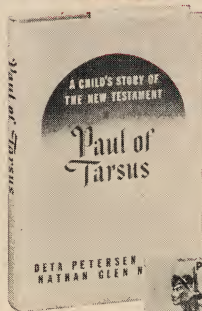
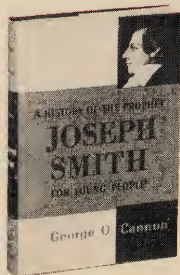


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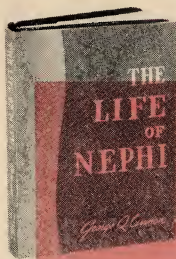
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(Continued) walked to the end of the jutting wharf and held a brief conference, finally deciding to meet again in the same place three hours later in the day.

We separated and went our different ways, my buddies heading for the "Funiculare" (a creaky cable car something like "Angels Flight" in Los Angeles) to be transported up a steep hill to the charming little village of Capri.

Having no idea how to reach the grotto, I inquired directions from a salty-looking character, who was busily mending nets in a nearby skiff. Happy to assist, he launched into a lengthy discourse, apparently giving the minutest details on its location. About all I made of this oration, however, was that the grotto was "thatta way," or in a westerly direction.

Looking at the towering sea cliffs, I concluded that it would be impossible for me to go overland, and I decided to swim the distance between the port and the grotto, unaware that it was over a mile to the entrance.

Walking along the rocky beach to a sheltered spot, I donned my swimming trunks and hid my uniform in a crevice. Then I tied my waterproof "GI" flashlight to my trunks, adjusted my underwater diving mask, and plunged into the foaming surf.

The water was pleasantly warm even though it was only ten o'clock in the morning, and I reveled in its freshness. I set an even, rhythmical pace following the cliff line and passed several rowboats manned by swarthy fishermen who greeted me sociably.

Had I known the distance beforehand, I might not have attempted to swim the whole way. Blissfully ignorant, however, I dog-paddled, breast-stroked, back-kicked, and crawled along, waving happily at the fishermen and sun bathers I passed. It was a long while before I rounded a jutting rock and spied a cleft in the sun-kissed cliff wall—the entrance to the grotto!

Luckily I had arrived ahead of the noon boatload of tourists. The miniature fleet of grotto skiffs were tied together, with one lone guide to watch over them, awaiting



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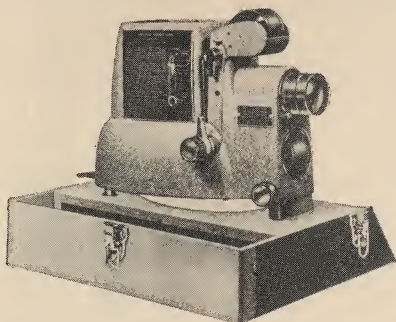


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the sight-seers. He seemed rather startled to see me swimming towards him but appeared to be friendly.

I clung to his boat a few minutes to catch my breath and to speak to him. Hoping he could be persuaded to accompany me on my little exploring trip of the tunnel, I offered him a hundred lire. I was totally unprepared for his violent response. When I explained my plan to him as best as possible in my limited Italian, his eyes bulged in their sockets. Gasping out a "No buono, Joe," he made an impassioned plea for me to stay away from the fateful passage-way. Knowing the power of money, I offered him more and more as an inducement to forget his superstitions and be my companion in the venture. I finally abandoned the attempt when I reached 2,000 lire and only aroused more vigorous "No buoni's."

Having failed to secure his services, I pulled my diving mask over my face, sucked in a deep breath of air, and dived underwater to inspect the submerged opening of the grotto. Through some freak chance of nature the aperture was formed, causing everything inside—rocks, water and sand—to be tinged a smoldering blue. In the daytime, the sunlight shines down through the water window, and all its rays except the blue, the most refrangible, are filtered out.

As a gentle swell swept me closer to the opening, I could gaze into the interior. I allowed the swell to carry me into the limestone channel, expediting my progress with vigorous strokes and kicks. The sides of the entrance were encrusted with numerous forms of crustacean sea life, and as I penetrated deeper, a school of silvery fish darted by. Experiencing a feeling of elation, I passed through the submerged opening, and was surprised to discover that the entrance was at least thirty feet from end to end. I became aware of an increasing bluish milky haze as I completed the short swim. Surfacing within the cavern, I was smitten with the beauty before me. I was afloat in a gigantic sapphirine cauldron, my body in phosphorescent light. Bubbles boiling in my wake, I felt like King Neptune in an enchanted fairy cave.

In a daze, I stroked slowly to a ledge and surveyed my surroundings. I estimated the grotto to be at least 1200 feet in circumference

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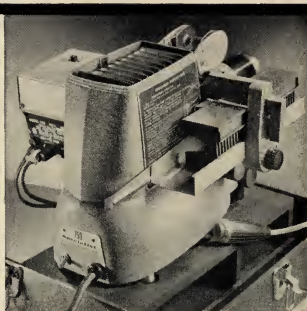
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it's Good!



with a ceiling of approximately forty feet. I judged the depth of the water at about fifty feet.

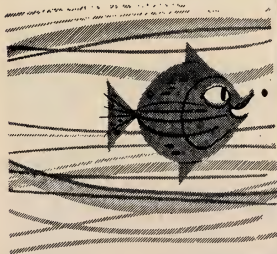
Caprians claim that on quiet, moonlight nights, one can hear a hypnotic singing emanating from the grotto—the "sirens" of ancient mythology. It was not difficult for me to believe them at that moment. The sirens were supposed to have lured sailors to their deaths with bewitching music. In Homer's *The Odyssey*, the hero escaped the fate met by most mariners by stuffing the ears of his crew with wax and having them lash him to the mast of his ship.

While I was thus absorbed in my thoughts, my timid Italian friend had apparently decided that I had either drowned or gained the interior. Investigating, he had lain down in his slender skiff and pulled himself into the cavern by means of a rusty chain strung through the opening. Irrked at having my privacy invaded, I quickly clambered up the slimy side of the ledge in an effort to conceal myself. But he caught sight of me as I slipped and slid over the rocks and rowed rapidly, shouting warnings and rebukes.

Not knowing what lay before me, I untied my flashlight and aimed the stabbing beam into the eerie depths of the cave. I hoped to locate the tunnel immediately and escape my well-meaning rescuer, but scrambling up the inclined floor, I was confronted with nothing but solid limestone.

The cavern extended far back from the limpid water and curved in a sharp horseshoe bend. I followed the back wall seeking the entrance, to no avail. There was no evidence of any recess along the rock surface. It occurred to me that perhaps the escape corridor was a mythological hoax after all, existing only in the imagination of the gullible. Then I remembered the map I had found, and the historical records. Benny had mentioned the publicity that the lost youths had received, the widespread furor their disappearance had aroused. It had to be there! I carefully retraced my steps, flashing the light along the wall.

Upon reaching my starting point, I discovered a low cleft in the rock that I had overlooked. Cautiously I stooped down and crawled in on all fours. As it was only a natural crevice, I knew that it couldn't be



have your children seen

"Tubby"  
the Goldfish

he's part of the fun  
of family dinner in the

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# *Executive decision at Bear Ranch Creek*

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It came to him as the train glided past

Bear Ranch Creek — the answer that had eluded him so long.

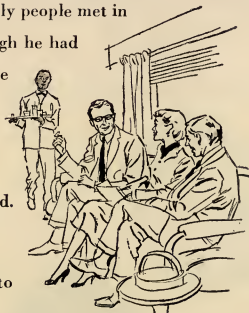
Why, after weeks of worry and frustration, was this company president able to solve his problem as he rode through Feather River Canyon, many miles from his office?

He had slept well, he was rested and relaxed. He had enjoyed his meals in the diner. Congenial chats with friendly people met in the Lounge Car had been stimulating. And although he had

spent hours of pleasant relaxation in the Vista-Dome as the California Zephyr unfolded its scenic wonders, he had also found time to put in a lot of work in the privacy of his compartment.

Uninterrupted by demanding telephones and petty office details, nervous tension had vanished and he was able to think creatively and plan ahead.

Reflecting on these matters he makes another decision:  
all the executives in his firm will be encouraged to



*take the time to take the train!*

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Actual photo of pies baked at  
same time in same oven . . .

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FRUIT and MEAT PIES

the actual tunnel. Passing through it, however, I emerged into an adjacent roomlike section of the grotto.

My heart was beating faster as I flashed my light around the extensive chamber. Still finding no evidence of what I sought, I delved deeper into the inky cavern. Suddenly my beam fell upon a square-cut opening at the far corner. There before me lay the fabulous escape passage of Tiberius!

Just then the Italian began to call, his voice resounding spookishly through the gloom. Irrked by his intrusion, I darted quickly into the opening, hunching low to avoid bumping my head on the ceiling.

Immediately, I smelled the staleness of the air, and as I progressed deeper, my breathing became difficult. Soon the muggish atmosphere parched my throat, and I began to perspire heavily.

The tunnel inclined gradually upward as I groped along. At some points I was forced to turn sideways to pass between the humid walls. The floor, uneven and rough, slanted sharply—first one way and then another.

From time to time, the Italian's voice echoed intermittently—growing fainter.

Some smoky lettering caught my eye along one wall of the narrow passageway. On inspecting it, I discovered it to be an Italian name etched in smoke, with a date. Farther on, there were additional signatures, some carved in the solid rock with knives, some written with the smoke of candles and pine torches. Many of the dates were extremely old, as far back as the nineteenth century. The most recent one I could find was 1912. Deciding to record my name along with the others, I picked up a sharp fragment of limestone and slashed my name and the date—June 1945.

From the time I left the water and began to use my flashlight, I had trouble with it. Some moisture seemed to have seeped inside, causing an imperfect connection. It would flicker off and on from time to time, and I was forced to pound on it violently to make a steady beam. Suddenly the light died out completely, and try as I would, I was unable to revive it again.

Nothing to do but sit on the damp floor and rest in the dark. The musty smell of that ancient tunnel assailed my nostrils. All was death-

ly quiet, and I began to contemplate the remoteness of my surroundings. Claustrophobia enveloped me, and a sensation of panic grew. Soon my mind was conjuring up weird pictures and I began to imagine strange noises. The unearthly feeling became so pronounced that a wild feeling of terror gripped my throat. I leaped to my feet and fled back—stumbling down through the abysmal blackness.

Groping blindly, I blundered along, gashing my bare feet on the sharp rocks. The flashlight was jarred from my sweaty hand when I struck a projection in the wall, fell to the floor, and miraculously flashed on! (Through some quirk of fate, the fall had accomplished what I had failed to do.) Panting, I snatched it up, reveling in its light. Gradually I calmed down and collected my wits. In a few moments my excitement subsided, and I turned around, determined to continue my exploration.

Quickly I retraced my steps and plunged on into the chasm. After a half hour of steady trudging, I came upon a small chamber with a tunnel separating into three fissures. Taking the branch to the left, I followed it for a short way and came to a dead end. It was the same story with the other two divisions—nothing but blank walls stared me in the face. There was no possible way to go farther. Thus I was obstructed in my endeavor to solve the mysterious disappearance of the Italian explorers and was forced to turn back.

It was like coming upon an oasis in the desert, when I at last burst forth from the stifling void to glimpse the shimmering lake of the grotto. I found myself alone—nothing but the dancing reflections to keep me company.

Dirt-streaked and soaked with perspiration, my feet lacerated, I dived into the glittering water and swam toward the world outside. I fought my way through the underwater chasm, struggling against the strong undercurrent of a swell, and bobbed to the surface amid the flotilla of rowboats.

My sudden appearance seemingly from nowhere, elicited an uproarious response from the boatmen. If I had uttered an enthusiastic "boo" at the same time, they might have jumped overboard. They must have thought I was one of the grotto spooks come to haunt them. But

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when they discovered that I was merely one of those "crazy Americans," their fright gave way to curiosity, and they began jabbering wildly. Having assured them that I had not materialized spontaneously, I talked one of the guides into rowing me back to the port, promising to pay him when I retrieved my clothes.

So I left the enchanted *Grotto Azzurra* with the agitated babble of bewildered Italians ringing in my ears. I later learned that my solicitous friend, who had tried so valiantly to save me from the "taboo passageway," had become so distraught that he had actually rowed back to the port to secure an American rescue party.

Upon reaching my clothes, I quickly struggled into them, paid my chauffeur, and dashed up the beach to the predetermined meeting place. I arrived just fifteen minutes late and was relieved to find my buddies waiting for me. We boarded our little schooner late in the afternoon and under the setting sun sailed back to the routine and order of military life.

### **CUP TO OVERFLOWING**

by Mary Gustafson

He planted by the black oak tree  
Grapes, for the birds he said.  
And he scattered grain in the vacant  
lot  
In a wide hand circling spread.

The sunflower seeds in his hands  
one day  
Were dropped by the dusty lane,  
And summer caressed the orange  
flowers  
That grew with the springtime rain.

His wheat bins bulged within his  
barns,  
His cupboard was always full,  
His cattle were sleek and his hens  
were fat  
While his sheep bore abundant  
wool.

God gave to him and he spread it  
wide  
Wherever he saw a need,  
For his heart was busy beyond his  
hands  
And sharing his only creed.



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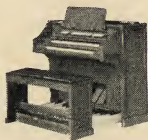
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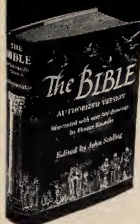
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## Safeguarding the Irreplaceably Precious

Richard L. Evans



In speaking of the factors of friendship—trust and confidence being uppermost among them—we have come to the conclusion that finding someone who can be trusted is one of the most sincerely satisfying assurances in all the relationships of life. There are many kinds of trust—and there are many kinds of mistrust—and many things we do, at great cost and inconvenience, to guard against mistrust among men. We lock money in the safe. We put stocks and bonds in vaults. We lock our doors and bond employees and pay for police protection. Indeed, in safeguarding tangibles we often take extreme precautions. How well then should we safeguard other things that are infinitely more precious and irreplaceable? How well, for example, should we safeguard the moral atmosphere and environment in which the minds and characters of our children are molded? Should we, for example, entrust our daughters to unknown or unreliable escorts? Should we leave to chance the safety of things most irreplaceably precious? (Someone shrewdly said that some people who can trace their families back for centuries, don't know where their children were last evening.<sup>1</sup>) Sometimes young people don't seem to see why we need to know where they are going and with whom and when they will be back. But we wouldn't let a stranger walk away with money or securities or priceless material possessions without knowing much about him, or without some suitable safeguards. Should we safeguard with less caution or more carelessness our children, their virtue, their happiness, their hearts? And should youth themselves be so shortsighted as to resent our needing to know, our right and responsibility to know, something about the places they go and the people with whom they keep company? Old-fashioned, some may say. So is happiness old-fashioned. So is safety. So are the commandments of God old-fashioned, in the same sense. So is heartbreak—and all its causes and consequences—and all the false assumptions that foolishly lead to laxity in safeguarding character and conduct, and in exposing virtue to being violated. "If we are prudent then," said Cicero, "we shall rein in our impulse to affection as we do chariot horses. We make a preliminary trial of horses. So we should of friendship; and should test our friends' characters by a kind of tentative friendship"<sup>2</sup>—and safeguard virtue and the precious and irreplaceable things with no less vigilance than we use in protecting property.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, August 25, 1957, Copyright 1957.

See page 883 for references.





## Sightseeing....S.P. style

For your next trip up or down the Coast, plan a day of scenic adventure on one of S. P.'s famous streamliners, the *Daylights*. Take your camera, or just window-gaze the sights from the relaxing, deep-cushion comfort of your Chair Car seat. There are *three* Daylights—the *Coast Daylight* (Los Angeles-San Francisco), the *San Joaquin Daylight* (Los Angeles-San Francisco and Sacramento via the Central Valley), and the *Shasta Daylight* (San Francisco-Portland). Whichever one you go on, you'll have a fine and dandy time and a picture-postcard day.

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# The Young Woman's Journal

Women of yesterday come alive  
in these selections from an early  
Church publication



A new gown heralded in 1890 for its harmonious appearance and freedom of movement.

"Mrs. Vernon was thirty, married, and the mother of five children. She was a true believer in 'Women's Rights'—and wrongs. . . .

"Mrs. Vernon did the sewing, cooking, washing, scrubbing, and all the endless array of small matters that festoon like cobwebs the tender name of home.

"That particular morning when our story opens, June 10, 1887, Mrs. Vernon slipped softly out of bed that she might not disturb her sleeping husband and baby; had swept and dusted the small parlor, putting every tidy, rug, and chair into its proper place, gone out and milked the cow, and fed the chickens; carried water for the washing from the mountain stream in front of the door; put up lunch for . . . her two oldest children to take to school, and was just putting breakfast on to cook when her husband poked his nose into the kitchen and said:

"Jane, I told you there was a button off my gray pants; why didn't you sew it on?"

Thus begins a short story found in the January 1890 issue of *The Young Woman's Journal*, a magazine published by and for the women of the Church from October 1889 to October 1929. The freshness, wit, and insight which go to make the above story delightful reading right to its happy ending are characteristic of the content of each of the *Journal's* forty volumes.

The Young Women's Mutual Improvement Association was organized in Salt Lake City by Brigham Young in 1869, recalls the *Journal's* editor in volume I, "having for its object the more perfect development of woman, physically, morally, intellectually, and spiritually. . . ." Its aim was "to cultivate every gift and grace of true womanhood. . . ." and every effort was made to induce "independent thought, study, individuality, and progress."

An important part of this program was *The Young Woman's Journal*, which came into being twenty years after the YWMA as a monthly publication with Susa Young Gates as editor.

Its editors wrote about everything from sego soup and the latest doings of Thomas A. Edison and Queen Victoria to deepest gospel principles. Included in its pages are messages of Church leaders, discussions of world affairs "as seen through the eyes of

a woman," fiction and fashion, home-making helps and poetry, humor and science, physical culture and recipes, personality sketches and gardening tips, fancy work patterns and medical fact, encouragement to parents and rules on how to tell when one is in love. Everything imaginable of interest to women, flavored throughout with the spirit of the gospel and the basic values of the happy life, is found in the *Journal*. The writing reflects the stature and the strength of the women who wrote for its pages.

Looking into the first few volumes one finds wonderfully reflected the Latter-day Saint woman of the 1890's—her interests, her heart, her day. It is a rare, delightful experience.

Even though the following excerpts from the *Journal* were written before the turn of the century, generally they reflect ideas as basic and timeless as the gospel principles themselves. They are modern in their application to us. There is nothing dated, for example, in these thoughts:

"I shall always advocate education for woman, and were I to say whether the sons or daughters of a family shall be educated, I would say, 'The girls by all means,' for if mothers are educated sons are bound to be. And I can never believe that higher education will unsex her, provided the cultivation of the heart keeps pace with that of the mind."

In another issue:

"I am not one of those women who are desirous of an almost unlimited right. I have no desire that woman should be educated to be a man, but I do desire with my whole heart that she be educated to be a woman. . . . What education should a true woman be in possession of? There is not a science, not a branch of learning which corresponds with the religion of the Latter-day Saints but what she should strive to gain it. Not with a view to enable herself to fill positions

*Hungry husband due in half an hour? Serve*



# "He-man" Ham Buffet



## 'Yeast-Riz' Crust with Ham

Scald  $\frac{1}{2}$  cup milk. Stir in  $\frac{1}{4}$  cup shortening, 6 tablespoons sugar and  $\frac{1}{4}$  teaspoon salt. Cool to lukewarm. Measure into bowl  $\frac{1}{4}$  cup warm (not hot) water. (Cool to lukewarm for compressed yeast.) Add 1 package or cake Fleischmann's Yeast, active dry or compressed. Stir to dissolve. Stir in lukewarm milk mixture, 1 beaten egg and  $1\frac{1}{2}$  cups sifted enriched flour. Beat until smooth. Stir in an additional  $1\frac{1}{4}$  cups sifted enriched flour (about). Knead. Let rise in warm place, free of draft, until doubled in bulk, about  $1\frac{1}{2}$  hours. Punch down; divide into 3 pieces. Roll each into 10-inch circle. Press into 9-inch pie pan. Press edges with tines of fork. Brush with 1 slightly beaten egg white. (To decorate crust, place thin braid or small cutouts of dough around rim. Brush with egg

white.) Let rise until doubled in bulk, about 20 minutes. Prick with fork. Bake in oven at  $350^{\circ}$  F. for 8 minutes. Do not brown. Fill and bake—or store until ready to use. To store crust, cool, stack and wrap in foil. Hold in refrigerator 1-10 days. Makes 3.

## Ham Filling

Cook 1 package frozen broccoli. Drain and arrange in "Yeast-Riz" crust. To contents of 1 can condensed cream of chicken soup add  $\frac{1}{4}$  teaspoon savory. Spoon half the soup over the broccoli in crust. Sprinkle with  $\frac{1}{2}$  cup grated Cheddar cheese. Arrange on top 8 rolled ham slices. Cover with remaining soup. Sprinkle with  $\frac{1}{2}$  cup grated Cheddar cheese. Bake in moderate oven at  $350^{\circ}$  F. for 15-20 minutes. Serve hot. Makes 4-6 servings.

## A Meal-In-A-Dish with hearty flavor only Yeast can give

"Delicious 'He-Man' Ham makes a hit with my man," says Mrs. Stuart Ware, prize-winning cook of Loomis, California. "And a hit with me because I can make the 'Yeast-Riz' crust ahead, then fill and brown it at the last minute. Why don't you keep one (or two!) 'Yeast-Riz' crusts in your refrigerator . . . they're wonderful for hurry-up suppers . . . company dinners, too!"

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Recipes for other main dishes (pizza, too!) on the back of every "Thrifty Three." Look for them when you buy Fleischmann's Active Dry Yeast.





Yield: 6 servings

Sift together 1 cup sifted *all-purpose* flour, 3 teaspoons Clabber Girl Baking Powder, 3 tablespoons sugar, and 1 teaspoon salt. Blend in 1 cup yellow corn meal, 9 slices cooked crisp bacon, finely snipped, 3 tablespoons finely diced green pepper, and ¼ cup chopped pimiento. Combine 1 egg, slightly beaten, with 1 cup milk, and ¼ cup melted bacon fat, butter or margarine; add all at once to corn meal mixture and stir until dry ingredients are just dampened. Pour batter into a greased 8 x 8 x 2-inch baking pan. Bake in a 425° F. (hot) oven about 25 minutes. Serve hot, cut into serving pieces.

## You should know THIS about baking!

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in life... but with a view to educate men to fill these positions and also women to fill positions like her own. I mean her children...."

Love and courtship were, of course, the most popular subject and most often written about:

"The true, genuine... love... is nothing less nor more than entire confidence, deep respect;... not attainable by the frivolous, the heedless, the uninformed. I say boldly that the light-minded young man and young woman who have never studied the principles of right and wrong... never considered the importance of existence as progressive beings... never set up in their souls a standard of excellence, nor made any efforts to reach a higher plane of life and thought, are not capable of the highest and truest type of love."

Equally direct and beautiful was this counsel to young readers:

"Never, never allow yourselves to... think that you are wise enough to select your companion for time and all eternity. It is not so. The wisdom and dictation of God alone will enable you to do so. Seek him to direct you, ask him not to allow your affections to go out to an unworthy object.... No matter what may be your perplexities, go to your Heavenly Father in prayer and you will receive aid and peace, for you are his children whom he loves with a greater love than we can conceive of, and he has told us that he delights to be sought after by his children."

These timely words for parents were taken from a column headed "Night Thoughts":

"Those who have passed over the dangerous, slippery paths of youth feel a deep care and anxiety for the young... and it needs the greatest care and wisdom, and the continual presence and power of the Spirit of God with parents, so to guide and set the noblest examples before their children, so that if they do fall... remorse of conscience will not be added to the other grief and lasting sorrow."

"... A good education, a thorough knowledge of right and wrong, a clear view of the path that leads upward to life and happiness, and the one that leads down to destruction, with the wisdom to learn from others' experience, is the greatest

legacy that parents can give to their children...."

Dress reform was a vital and timely topic in the 1890's, and these early *Journals* speak excitedly about the "emancipation from the bondage of skirts... and the wicked corset." Recognizing the "desire to appear in a pleasing, attractive manner... to be one of the natural instincts of the human breast," the editors filled many columns with fashion news, pictures, and opinions. They cheered new styles which they considered both graceful and healthful, "at once hygienic and artistic." The divided skirt was rapidly being adopted, and girls were beginning to shun the homemade fabrics for those store-bought.

As do fashion leaders nowadays, they advocated "quiet simplicity" in dress, gowns "not bedecked with much ribbons or lace...." Beauty, they said, "is like truth—it never changes, though human ideas of it may—and the people who have most fully comprehended its significance have ever recognized the divinity of nature's methods of attaining physical perfection."

"Imagine Venus in corsets, a bustle on her back, high heels on her shoes, and furbelows on her drapery! Think of Helen in a tailor-made gown! Picture Sappho in a 19th century calling costume!"

Yes, fashion was a warm subject, and straight lines, simplicity, and naturalness were the aim; however, there was nothing drab about the belles of Salt Lake City in that day. Of the spring of 1890 and subsequent seasons we read comments such as these:

"Yellow bids fair to be the favorite color; combined artistically with purple, it makes a charming combination for youthful brunette faces."

"From stovepipes to pancakes, from pancakes to stovepipes; this is the history of women's headgear. We have reached the pancake revival... Round sailor hats are very popular... worn without streamers...."

"The hair is sometimes worn short, that is, just reaching the shoulders, then curled into a soft mass.... Wide sashes of soft silks are worn around the waist...."

"Blue is quite the rage, and every person who can wear it has a gown in navy, turquoise, or baby blue."

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SALT LAKE • OGDEN • IDAHO FALLS

Despite the touches of frivolity and fad evident here, there accompanies all fashion news a reminder that the soul, not the appearance, is of first importance. "Fashion can only suggest," the editor writes; "individuality is essential."

The 1890's were not, to our measure, prosperous times, but the sisters were already looking back with gratitude to the original Mormon pioneer women:

"Sometimes we think we have a great deal to contend with, but I tell you, my sisters, when I read of the trials that our sisters passed through in early days, I feel ashamed that I ever thought I had a trial, and I think of the many blessings we enjoy . . . in spite of persecution. Plenty to eat, plenty to wear, most of us in comfortable homes, and all of us surrounded by friends. . . ."

The goal throughout these writings is good wifehood and motherhood, and the importance of home-making skills and the necessity for more than these skills are not neglected:

"How many a weary and exhausted housewife goes to bed at night, and rises in the morning only half rested in body, or refreshed in mind, all for the want of a system. Industrious, careful, and thrifty she may be, but lacking system, she is simply a drudge and a slave, both in body and mind. She . . . has no time for reading, or mental culture of any kind."

Recipes were as popular then as now:

"... I suppose I shall have to begin with mush," wrote one editor, "and although, as I told you before, my friend the physician denounces all sorts of mush in the most unqualified terms, yet there are so many who eat it that it is well to give a few directions how to make the only permissible mush, and that is

### "Cornmeal Mush"

"Into boiling water stir slowly a handful or so of meal, stirring it constantly. The mixture should be rather thin, as there is nothing so disagreeable as a thick, stodgy cornmeal mush. This should cook at least three quarters of an hour, being set back on the range to slowly simmer. If you are in a hurry, stir the meal up in cold water and stir it immediately into the boiling water. Never let it stand after it is wet up.

Some people cook the cornmeal as thin as gruel, and then just before taking it up add a handful of graham meal, and this makes it very good tasting, but the doctor tells me that this addition makes the mush far harder to digest; for the gluten in the graham makes it sticky and almost invulnerable to the gastric juice. Sugar should never be eaten with mush, nothing but a little milk, or better still, some fruit juice."

Entertainment mingled with serious purpose is found throughout these early *Journals*, in fiction, verse, and a variety of other forms. One of the most enjoyable features began in volume I when the editor of the *Journal* asked several brethren, married and single, to write for her their definition of the perfect woman. It is a pastime still popular but seldom does it bring forth a masterpiece to compare with the following:

"What are my ideas of a perfect woman? Briefly, a perfect wife and mother; but that, you will say, is begging the question; also, if I were to assert that no such thing as a perfect woman exists, except as she reigns a celestial queen over realms supernal. What you mean, I presume, is what qualities do I most admire in woman. To begin, then: Amiability, which is more than beauty; modesty, which is more than wit,—though wit and beauty are desirable, and even essential, in the 'make-up' of a perfect woman. With just enough of spirit to be known for 'no simpleton,' I would have her gentle, kind, loving, and affectionate; always polite, without stiff formalism, sincere, genuine, and never, never affected. Religious without sad-faced sanctity, and intellectual without masculinity and a disposition to domineer. A skilful nurse, an accomplished housewife, a good shopper, but no street gadder; with an eye to business, and though not parsimonious, economical and provident. She should 'pay as she goes,' and run no bills. She should be sensitive, but not supersensitive; slow to anger and quick to forgive; charitable and generous, not merely with money, but also in thought and feeling. I would have her just, but merciful as well as just; and would rather hear her berate herself—only as the lesser of two evils, however—than depreciate her neighbors. In short, she must be a woman of prin-



ciple, unswayed by passion. A faithful, sweet, and loving wife; a devoted, yet wise, and not too indulgent mother; a woman, in fact, with all the noblest instincts of womanhood about her. She may be either blonde, or brunette, or their medium; though I prefer a light complexion, as a rule. Don't think that I imagine, however, that any girl is going to change her complexion to suit me. Finally, she must be a Latter-day Saint, to the heart's core. This is the *summum bonum* of all good qualities.

"Well, I think I can hear the lady editor's amiable voice, slightly tinged with satire, exclaim, 'And what are you prepared to render in exchange for such a treasure?'"

"Madam, my profoundest admiration.

"Orson F. Whitney"

The women to whom we are indebted for the wisdom in forty price-less volumes of *The Young Woman's Journal* were great women. Many of them bore great names: Susa Young Gates, May Booth Talmage, Ann M. Cannon, Mary Connelly, Clarissa Beesley, and Elsie Talmage Brandley. The world about which they wrote, as seen "through the eyes of a woman," had its great men, too, and perhaps the key to their greatness lies partly in these words from an 1890 *Journal*:

"If we are to have great men, giants in intellect . . . we must first have great and good women . . . able to train and assist the development of the infant mind, to mark its tendencies and encourage its budding talents. . . ."

#### WOMAN BAKING BREAD

by Elaine V. Emans

You needn't tell me you are baking bread! I noticed it while standing at the door, Ringing your bell, before you, answering said,  
"Come in!" Few fragrances arise and soar In such friendly fashion, well beyond The kitchen; few can tell so colorful A story. Once again I see a plow Lay back the good earth, followed by a gull,  
And then the green shoots springing up, and how  
The gold grain undulates within the wind And sun before the triumph of the threshing.  
And then I see you with your apron pinned Around you, kneading dough, your strong arms flashing  
With pleasure in the task. So much is there In the smell of baking bread upon the air!

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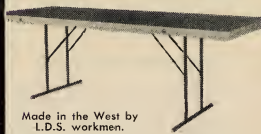
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## The Vanishing Flowerpot

by Margaret O. Slicer

Whatever is happening to the old-fashioned flowerpot? Remember the days when it would stand, brown and unashamed, in a saucer on every kitchen windowsill and were filled with scarlet geraniums and pink begonias?

The passing of this functional household object may be attributed to the interior decorators who now rule the adornment of the modern home. Instead of putting plants in pots, they must now be planted in something that fits in with the decor—copper or brass planters in unbelievable shapes and sizes, containing the ubiquitous snakeplant and the trailing philodendron. No modern home is now complete unless it boasts of a planter of black wrought iron which often resembles nothing more or less than the work of a group of restless Cub Scouts turned loose with some coat hangers on a rainy afternoon.

If the home is owned by a collector of antiques, the possibilities

for putting plants in strange containers is unlimited. One finds coleus growing in a soup tureen and ivy fountaining forth from an old cut-glass heirloom. A handpainted, gilded mustache cup will house a reluctant cactus or two, and an old iron doughnut kettle is just the thing for growing geraniums in.

Could you use a china baby shoe filled with miniature ivy? Or would you prefer some red ballet slippers that hang from the wall by a red ribbon and can be planted to suit yourself?

There is one bright spot in the story. Most house plants, being foolish and unsuspecting victims of high style, will grow anywhere in anything. Only the temperamental African violet maintains anything comparable to a last ditch stand. Although its growers may try to hide the fact with silver foil or jardinières of one sort or another, the African violet still seems to insist upon being grown in a plain old-fashioned

flowerpot. Hurrah for it, I say! Of such determination and stubbornness are heroes made.

### *The Nobility of Labor*

(Concluded) time was not fully employed. I was not working for the company but for the agent personally. I did the same as I had done in Mr. White's bank—volunteered to file a lot of bank letters, etc., and to keep a set of books of the Sandy Smelting Company, which Mr. Wadsworth was doing personally.

To emphasize the truth of the above quotation from I Chronicles, I will remark that my action so pleased Mr. Wadsworth that he employed me to do the collecting for Wells, Fargo & Co. and paid me twenty dollars a month for this work in addition to my regular compensation of seventy-five dollars from the insurance business. Thus I was in the employ of Wells, Fargo & Co., and one of my daydreams had become a reality.

When New Year's eve arrived, I was at the office quite late writing calling cards. Mr. Wadsworth came in and pleasantly remarked that business was good, that it never rains but it pours, or something to this effect. He referred to my having kept the books of the Sandy Smelting Company without compensation and said a number of complimentary things which made me very happy. He then handed me a check for one hundred dollars which doubly compensated me for all my extra labor. The satisfaction enjoyed by me in feeling that I had won the goodwill and confidence of my employer was worth more to me than twice one hundred dollars.

Every young man who will endeavor to employ all his time, never stopping to count the amount of compensation he is to receive for his services, but rather be inspired with a desire to labor and learn, I promise, will achieve success in the battle of life.

*Dream, oh youth! dream nobly and manfully, and thy dreams shall be thy prophets.*

*What man wants is not talent, it is purpose; not power to achieve, but the will to labor.*

*Arise therefore, and be doing, and the Lord will be with you.*

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## To Be a King

(Continued) Haran squirmed pitifully. His eyes fell before the intent and earnest gaze of the girl.

"To be sure," he finally answered. "With his positive nature, he could not do otherwise."

David made an effort to divert their thoughts.

"What concern have you with my difficulties or with the Nazarene? Let us talk of something else." The visitors did not remain long.

Before the evening was far advanced, Abner called with a brief report. Elihu had gone hastily to Jerusalem to use his influence against the plots of their enemies. He had left word that greater care than ever should be exercised, as every movement made by David was known.

For a few moments after Abner's departure, David pondered over the events of the evening and the warnings received from such widely different sources. He called the intrepid Hassan into council.

"My master, why sit here waiting for danger? That is doing your spirit more harm than men can do your body. Will we not learn more quickly what to expect if we go out to meet it?"

"Hassan, you are a man after my own heart. Why sit quietly within, when action awaits us without? Suppose we arm ourselves and go forth. Follow me without appearing to do so. If an attack is made, and my assailant meets me singlehanded and to my face, you are to allow us to fight it out alone; but if there should be more than one, come to my assistance."

In a few moments they were both prepared and went forth into the night. Hassan followed casually. Suddenly from a dark niche a man sprang upon David. The servant hastily drew near, then seeing that his master was attacked by but one, he withdrew a few paces with perfect confidence that David could not be overcome by any one man. The sounds of conflict indicated that it was a terrific one. Then a dark figure stole upon David from behind and raised a dagger to strike him down. With the speed of a tiger the servant caught the man's wrist and gave the arm such a twist that the bones cracked. The dagger was torn from the would-be assassin's hand and placed against his

own throat. He uttered a shriek of terror and pain and sank to his knees in supplication.

"Spare him, Hassan," commanded David hoarsely.

With grudging obedience, the servant jerked the man to his feet, then raised him in his gigantic arms as a child would a doll, shaking the breath out of him, and slapped him soundly in the face.

"Go," he said, "and be thankful that there is someone here more merciful than I, or you would never walk from this spot."

David finally succeeded in disarming his adversary. For a few moments, the heavy breathing of the men prevented either from speaking.

"You see, Gideon," said David when he had sufficiently recovered, "how easily I could kill you now, even without the assistance of my servant."

"Well, why don't you kill me?"

"If it were not for the new belief which you so much despise, you would have no opportunity to repent of your crimes. What was the purpose of this attack on me?"

"To kill you, of course."

"I cannot believe that you bear hatred against me personally; therefore, this must have been done in anticipation of gain."

"You are right," said the vanquished Gideon, shamefacedly, "others to whom I am under serious obligations, and who might easily ruin me, prompted the deed with the offer of a handsome reward."

"For an honest statement of the plans being made for my destruction, I will give you more than you were to receive from them. I recognized Zebulon's voice and am sure he will never cease plotting until he gains his end."

"I did not know he was about or I should have lifted no hand against you, but he hates you so bitterly that for once his passion was stronger than cowardice. All along he has been fearful of your strength and skill and has urged me to strike from behind. Such a plan I positively refused to accept; though I must say, David, that in spite of what I have heard of your fighting qualities, I expected rather easily to vanquish you. Perhaps in the days to come we will both be sorry you did not kill me."

"Abandon your evil course, and no such regret need come to either of us."

"In your presence I might repent; but tomorrow, with my corrupt associates, all good impulses will have been forgotten. I am wicked and shall remain so."

"I will gladly help you," said David, "but you would have as a patron one whose influence has vanished."

"That would make no difference with me, but I am too far gone. However, for the present I will be loyal to you and for a reward will acquaint you with our plans so that you or some of your friends can frighten Zebulon into leaving the city. But this is not the place to make bargains. Can you get me quietly into your house tomorrow night?"

The next evening announcement was made that Gideon desired to be admitted.

"You are punctual, Gideon," said David.

"I am always punctual when money is to be paid me."

"A goodly sum will be handed you before we part, but tell me now what news you have."

"I have made careful inquiry since our meeting last night and am able to say that, for the present, your own safety is assured. Your case has been given to me, and being sure of me you may be sure of your life. So much for yourself."

"Regarding your fortune, it will cost a considerable part of it to make the remainder secure, for a plot to rob you of it whether you live or die is developing. The plotters have received word from Rome which makes them feel very safe. Your only hope of saving anything that is in this country is to call Elihu to your assistance. He is sagacious and resolute and, in addition, has almost unbounded influence with Pilate and other influential men; but even he will fail unless he comes forward with a tempting offer."

"But the news which will doubtless be most startling to you is that Zebulon is planning to take forcible possession of Ruth within the next few days."

David's anger became almost uncontrollable. Gideon watched him curiously as he paced up and down the room. Finally he arose and faced his perturbed host.

"While I do not understand the pure love which prompts your anger, even I would kill any man who attempted to stand between me and



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the woman I desired. Few of the details of the plot against Ruth are in my possession, and it will be unnecessary to impart even these if my suggestion is followed concerning the treatment of Zebulon. But I involve myself in serious danger by telling you how to frighten him from the city.

"To do this, have your old friend go to him and tell him that he is in communication with the man who assisted in luring Ashur to his death. Elihu was near the truth when he made his investigation and is keen enough to make the most of this simple suggestion. Do this, and you will have nothing more to fear from Zebulon, at least not for a long time."

David looked into the man's eyes. His gaze seemed to penetrate to Gideon's very heart.

"Are you honest with me? If you are not and evil befalls Ruth, you are doomed."

"Usually, I am notoriously dishonest, but I will give my life as forfeit if I have deceived you tonight. Judged by your standards, and even by my own, I am a wretch. Though I admire and like you, my motives in coming here are corrupt. I am doing for money what should be done for principle, but still I speak the truth."

"I believe you, Gideon, and I renew my plea of yesterday that you be more worthy of yourself."

"It is too late, David. I seem wholly lacking in every good impulse. With all my heart I wish it were otherwise."

"I regret to hear such an expression, for there is much that is admirable in you."

This much praise, the first he had heard for a long time, and coming from one whom he had attempted to kill, touched Gideon deeply.

"One thing more, and the prom-

ised reward awaits you. In your position you can hardly fail to hear if any plan begins to take shape against the Nazarene. Will you do what lies in your power to avert danger to him?"

"You ask too much. The Nazarene is nothing to me. Why should I offend my friends in his behalf?"

"For the same reason, if you have no better one, that you serve Zebulon—because gold in good measure is to be had by compliance with my request."

"Under those conditions you may rely upon me to do my best for your interests."

David called a servant and had him bring a well-filled purse which was handed to Gideon. With profuse thanks the latter retired, but the door had hardly closed behind him when he returned. So intense was his emotion that he spoke brokenly.

"David, in some strange manner you have the power to touch the best that is in me—in fact, you have aroused the only worthy impulse I have felt for years. When I promised to do your bidding in behalf of the Nazarene, I had in mind the reward only and had no intention of earning it. How can you know in your isolated condition what I do for or against him? Possibly I may do something for his protection, but I am far more likely, in view of my present association, to do the opposite. I would have robbed any other living man in this matter and laughed at him for being so gullible, but for some unknown reason I cannot bring myself to rob you. Therefore, if I come saying I have been able to help your friend, you may rely upon the truthfulness of my story. If I do not come, it will be because the opportunity or the inclination to be of service to him has been lacking."

(To be continued)

## PRELUDE

by Marie Daerr

How loud the silence speaks in woods  
Brown-blanketed by autumn's hand.  
The bright-eyed squirrel, tail erect,  
Chatters staccato reprimand

At sitting leaves and querulous wind  
Until, as though it had been planned,  
Deliberate, methodical,  
The snow arrives to take command.



## As We Forgive

(Continued) or enemy, associate or stranger, we need repentance and mercy and forgiveness.

What we are talking about is a direct application of the Golden Rule,

*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: For this is the law and the prophets.* (Matt. 7:12.)

No perfection without forgiveness is to be found. The essence of charity is forgiveness. It was Paul who said:

*... and now abideth faith, hope, charity, these three, but the greatest of these is charity.* (I Cor. 13:13.)

*Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,*

*Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;* (Ibid., 13:4-5.)

This simple, easily attainable virtue must be magnified in us if we are to fulfil life's true mission.

*And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.* (D & C 4:5.)

When we for any reason fail to forgive, we overlook our opportunity to further the purposes of our Heavenly Father. He has declared:

*For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.* (Moses 1:39.)

He has restored his gospel, bestowed his priesthood on man once again. He has charged his people to carry the gospel message to the ends of the earth, to all people at home and abroad. Our message is repentance. Why cry repentance if we do not forgive? The one is the incentive for the other. If we do not forgive, we cannot love; if we do not love, we cannot convert. Our preaching would be in vain without forgiveness. We would defeat the purposes of the Lord. There is no church service to which we can be called, no service we can render, unless we commence by forgiving. It is essential to create a starting point to eliminate the past, to create a new and healthy environment in which faith may be begotten, repentance inspired, courage fostered, obedience

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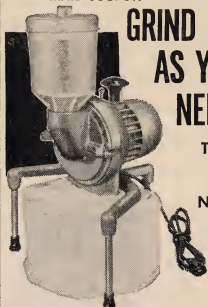
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# What Is a Gentleman . . . ?

Richard L. Evans



Our consideration of friendship and confidence and trust in past weeks leads us at last to what a gentleman is—or isn't. For a word so freely used, it seems that few have defined it. Shakespeare suggested some of the required qualities when he referred to "An honest gentleman, and a courteous, and a kind, and a handsome, and, I warrant, a 'virtuous' one. "Courteous," "kind," and "virtuous"—is a good beginning. And Robert Louis Stevenson made a fine distinction when he said, "To be a gentleman is to be one all the world over, and in every relation and grade of society."<sup>2</sup> In other words, a gentleman isn't a gentleman just in particular places, not just where he is known or not just where he isn't known—but everywhere he is, alone, or in any kind of company. And now from some widely selected and significant sources come these further qualities that must be included: "A gentleman considers what is right; the vulgar consider what will pay."<sup>3</sup> A gentleman is one whom "no crisis can corrupt."<sup>3</sup> A gentleman is "bent . . . on shaping his mind to give happiness to others." "The gentleman is a man of truth"<sup>4</sup> . . . "warm in manner, dignified in bearing, faithful of speech."<sup>3</sup> . . . and one who has "fineness of nature."<sup>3</sup> This much must be added: that there is more to being a gentleman than pleasant speech, or the polished manner, or easy affability; more than the cut of the clothes; more than merely a "good line," or a flattering tongue, or a smooth exterior—but including a true heart and sincere intent—cleanliness within and without, of thought, of person, and of apparel. A gentleman is one in whom innocent children could safely confide, and one in whose care or keeping another man's mother or sister or wife or daughter would be as safely and respectfully considered as would be his own most loved ones; one who would safeguard all the virtues and the most precious and irreplaceable things; who respects the divine destiny of every person; who can walk with quiet conscience, aware of his relationship to the God and Father of us all, who made us in his image, and of the Master, whose name or presence he would approach with a true and humble heart. "In a certain sense," said Cicero, "we must be said to feel affection even for men we have never seen, owing to their honesty and virtue."<sup>6</sup> In choosing a companion for life, or in selecting an associate, well would we look for such a man, a gentleman, a man of manliness and of gentleness, of virtue, of honor and integrity; and well would we, as Emerson suggested, "distinguish God's gentleman from Fashion's."<sup>4</sup>

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, September 1, 1957, Copyright 1957.

See page 883 for references.

# TRUE THANKFULNESS

by Gladys Hesser Burnham

*Thanking Thee for all our endless blessings  
That constitute our lives and make them whole,  
Is not enough to prove we have a conscience.  
To salve with words will not renew a soul.  
It is deeds we need and sacrifice, for meaning,  
To prove that character develops men of worth.  
It takes real insight, work, and loving  
To show true thankfulness upon this earth.*



attained. Then and then only have we brought about God's purposes and in a measure fulfilled our mission in life and justified in part, at least, the Lord's mercy and goodness unto us.

*1, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.* (D & C 64:10.)

We forgive all mankind.

*Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?*

*Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.* (Matt. 18:21-22.)

We do not sit in judgment on one another. Our forgiveness must precede even our call to repentance, in fact, be the incentive therefor, as we have seen. What more potent force have we at our command than forgiveness to induce others to a better way of life?

To gain the forgiveness of God for our own sins we must needs repent with contrite hearts, confess, forsake, and sin no more.

*... There is not a man living who is not greater than his sins, who isn't greater than his weaknesses. It is a wonderful thing to know that even though a man may sink so low that he is at the bottom of the gutter, yet within him there is a greatness that can regenerate him if he will submit himself to the right influences and to the power above and beyond himself.* (Matthew Cowley Speaks, p. 218.)

## Congratulations, Son

(Continued) finished the scene. Coach Blake looked at him for a moment. "That was much better. Keep trying. You'll get it." He rose from the bed and left the room smiling to himself.

"Keep trying," Don whispered. "Keep trying. I've drained myself of every ounce of imagination. I can't even do this well enough to suit him."

Backstage, opening night of the play, everything was in an uproar. The stage crew was making a last minute check of lights and props, Miss Welling was almost beside herself with exhaustion, and several girls were having minor seizures of



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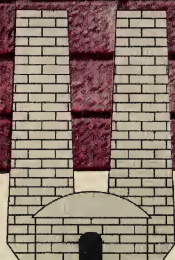
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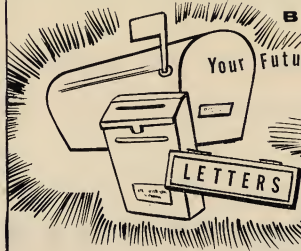
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hysteria, but Don was calm. He'd thought the matter over. He knew his lines like he knew all of his father's best basketball plays. This was like going into a game. Every line had to hit the basket. He was out to win this game. If he didn't he'd give up trying to do anything again to please his father, not that playing the lead in the school play was any great feat, but just once he'd like to hear his father say, "Congratulations, Son!"

A few minutes before curtain time he walked out onto the stage, lifted the peephole in the curtain, and looked out. His father and mother were sitting on the third row, center, and sitting beside them, looking completely bored, was Frost. Suddenly, Miss Welling called them to their places. The lights dimmed, and the red velvet curtains parted to reveal the towers of Elsinore.

The first scene went well. There was a smattering of polite applause, and the lights came up to reveal the throne room of the castle. Through the lights Don could see his father and mother, his father turning from time to time to smile at Frost. Don's

words came mechanically at first, until the others left the stage. Suddenly, he was alone—alone except for his father looking at him from the third row. . . .

"Oh, that this too, too solid flesh would melt, Thaw and resolve itself into a dew." Gosh, Dad, what's the use," he thought. . . . "Or that the Everlasting had not fix'd his canon 'gainst self-slaughter! O God! God! How weary, stale, flat and unprofitable seems to me all the uses of this world! Fie on 't! Oh fie. Fie! If only once I could do something to please you. Just once. So you'd put your arm around my shoulder, like you do Frost, and say, just once, 'Well done.' 'Tis an unweeded garden, that grows to seed; things rank and gross in nature possess it merely. . . ." He continued the scene until suddenly the lights dimmed, and he heard a thunder of applause in his ears.

From then until the final scene the play moved swiftly, but to Don his father was the only one in the audience, seemingly watching only him, saying not a word. . . . Then came the duel and his final speech. Again

he turned to speak to his father.

"If thou didst ever hold me in thy heart, Absent thee from felicity a while and in this harsh world draw thy breath in pain to tell my story. . . ." Suddenly the curtain was down. It was over. He was pushed out onto the stage as the velvet curtains opened, to face a thundering ovation, and the cheers of a delighted audience.

Back in his dressing room, he slumped over the table. The game was over. He had won, except for one thing. Suddenly, he felt a hand on his shoulder, and as he turned, tears streaming down his cheeks, he looked into the smiling face of his father. His mother and Frost stood in the doorway.

"Congratulations, Son!"

It was his father's voice—his father speaking the words:

"You've made me very proud tonight." His father drew him to his feet, his strong arm about the boy's shoulder, patting him affectionately. . . .

"I've waited a long time for this. . . . You know, I never did think I'd have a son that I could



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# UNITED STATES STEEL

pass my first hard earned trophy on to."

He handed the boy a small black box. Don looked at his mother questioningly. She smiled as he opened the box. Inside was a small medal, tarnished, and almost worn smooth, but he could make out two masks, one laughing, one weeping.

"Turn it over, Son."

On the back of the medal were engraved the words . . .

"Chad Blake, Outstanding Thespi-an, 1938."

Later, as he left the auditorium, passing through the excited throng who pressed him, offering congratulations, and shaking his hand enthusiastically, he saw his father, standing by the car, holding the door open for him. His mother . . . and Frost . . . were in the back seat.

### Mr. Hammar skiöld's Problems

(Concluded) who fled Austria and some 20,000 who sought aid in Yugoslavia. The UN should continue its efforts, the Secretary General believes, to gain asylum for these and others, some of whom have continued stateless since World War II.

16. *The United Nations Children Fund*

"Urgent effort" is needed for this program, which is seen as "an essential element in the whole scheme of international economic and social aid for underdeveloped countries."

These items, numbered here for convenience, represent Mr. Dag Hammarskjöld's worries as the Thirtieth General Assembly went to work. They represent his job, one of the most demanding in the world. Evidently his 84 nation-state "bosses" have been pleased with his work. On September 25, 1957, the Security Council voted unanimously 11-0 to elect him to a second five-year term.

If each of us were to write an annual report of the problems *we* face in *our* particular jobs, it could be worth the time to see how many of them would connect, one way or another, with one or more of the items in Mr. Hammarskjöld's report. Reading between the lines one can discern that he has budget trouble, common with all of us. But his concerns run far, wide, and deep beyond financial questions in these times.

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## Time—"The Stuff Life Is Made of"

Richard L. Evans



These many years on the air turn our thoughts today to time. Millions who were listening when this broadcast first began have since left this life. Millions have since been born—have gone to school, have served at war, have families of their own, and are carrying a share of the weight of the world. History is long. The great sweep of time and eternity is long—endlessly long—but the mortal life of each of us isn't. And whether we live short lives, or long, the years move swiftly—from the freer years of youth, through the periods of preparation, to a period of performance—then on to the real and glorious opportunities of eternity. And no matter how old the aged seem to youth, and no matter how young the young seem to those who are old, the young and the old are not so far apart, and "one event happeneth to them all."<sup>1</sup> And now a moment about the man who says "Can I have a minute of your time?" Usually, he doesn't really mean a minute, and the minute he asks for is often multiplied. We could give him money—and maybe make more. We could give him goods—and manufacture more. But as to time—it "is the [very] stuff life is made of"<sup>2</sup>—and in a very real sense we are responsible for the time we take from our own lives and from others. And when we ask a man for a moment—or much more—do we take his time for trivia, or do we add richness and meaning and understanding to his life? Would we take his time for what would tempt him, for what would burden or enslave him, for what would fill his heart with regret, or his mind with unpleasant memories? Or for what would build him up, and add to health and happiness and peace and progress? In a very real sense we are responsible for what we take time for, our own and others. In a very real sense we are responsible for the ideas and impressions we let loose. For this reason we are deeply aware today of the sacred trust and responsibility of entering other men's hearts and homes and lives by any means whatsoever, for we have—all of us—a responsibility for the time we take, for the influence we have, for our total effect on others.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, September 8, 1957, Copyright, 1957.

See page 883 for references.

## NOVEMBER BIRTHDAY

by Jane Merchant

We who are born to love the bleak  
Endurances of earth and sky  
Grown gray and bare, and who must seek  
Always the undiscovered, shy  
Beauty of leafless days, so meek  
That April people pass it by—

We have our own sedate delight  
In silver tapestries of rain,  
Our own deep comfort in the sight  
Of brown fields resting, and we gain  
Strength from an oak tree's lonely might;  
The sturdy things that will remain.

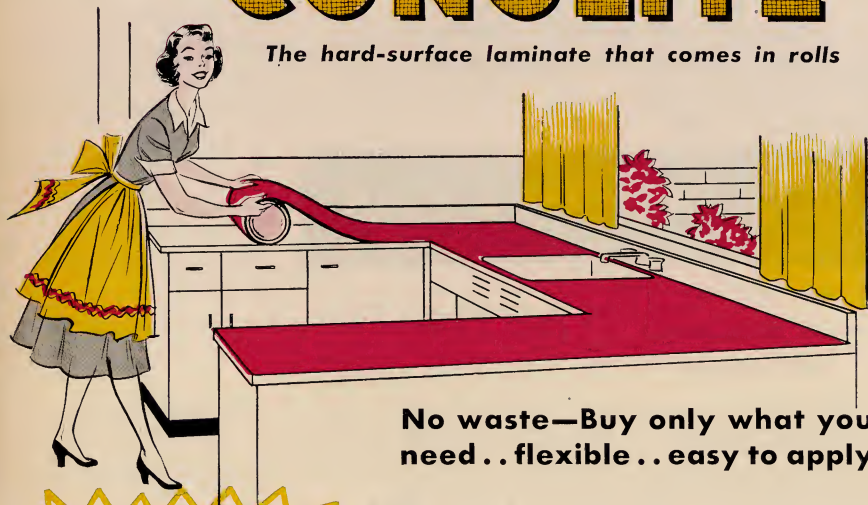


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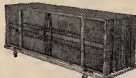
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### MESSAGE

by Grace Barker Wilson

A breeze came down from the mountain today

And brought a faint odor of pines

Heavy with snow.

A clean little breeze,

With no sand in its breath

Brought me a message from the far-away hills.

They remember,

And I remember,

And I would go back;

My heart goes back to the hills,

But my feet are fast

In the sands of the desert.

### The Raising of Lazarus

(Continued) a little child, he shall not enter therein." And Jesus took the little ones unto him, put his hands upon them, and gave them a blessing. This is one of the sweetest and most touching events in the whole ministry of the Savior.

As Jesus was going on his way, a rich young ruler came running, kneeled before him, and asked, "Good Master, what shall I do that I may inherit eternal life?" Jesus reminded him that he knew the commandments, that he should not commit adultery, should not kill, steal, bear false witness, defraud, and that he should honor his father and his mother.

"Master, all these have I observed from my youth," he answered.

"One thing thou lackest:" Jesus told him, "go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and take up the cross, and follow me."

When the young man heard the Savior's answer, he turned and went away grieving. Whether or not he ever followed the advice of the Lord,

we do not know, but the Lord used the occasion to teach a great lesson to his disciples. "Verily I say unto you," he told them, "That a rich man shall hardly enter into the kingdom of heaven."

"And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The disciples knew his meaning. The main gates to the cities were closed at night as a protection from invaders. After the closing hour merchants and travelers entering the city had to do so through small openings in the larger gates. For camels to get through, the packs which they carried had to be removed. In addition, they often had to get down on their knees to get through the small openings. Here is a great example, indicating that if a rich man is to enter the kingdom of God, he must humble himself.

"Behold, we have forsaken all, and followed thee," Peter said, "what shall we have therefore?" Jesus answered, "... when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,

judging the twelve tribes of Israel." What a great promise for the faithful apostles of the Lord! He continued, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Here he is extending the promise of life eternal to all of us who are faithful in carrying out the commandments of our Father in heaven.

Following this event, the Savior related the parable of the laborers in the vineyard and reminded his listeners as he had before, that "the last shall be first, and the first last: for many be called, but few chosen."

As they proceeded on their way toward the Holy City, Jesus took his twelve disciples aside. "Behold," he told them, "we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

"And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again."

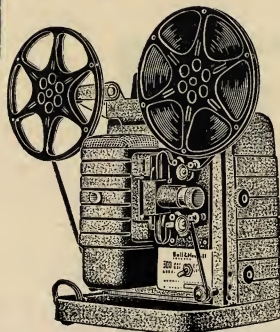
Still his disciples did not fully understand the meaning of his words.

We will remember that James and John were among the favored disciples, for they were with Jesus when he had experiences that were denied other members of the twelve. On one occasion the mother of James and John came unto Jesus asking a favor. When the Lord asked what her desire was, she said, "Grant that these my two sons may sit, the one on the right hand, and the other on the left, in thy kingdom." Jesus told her that this was not his favor to give "but it shall be given to them for whom it is prepared of my Father." When the other disciples heard of the request, they were critical of James and John, but Jesus told them, "whosoever will be great among you, shall be your minister:

"And whosoever of you will be the chiefest, shall be servant of all.

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Next Month: Jesus Returns to Jerusalem



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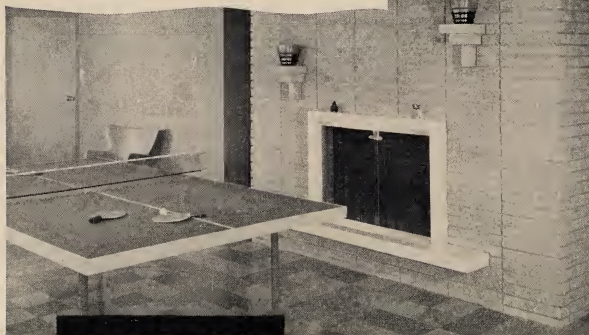
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### Your Question

*(Concluded)* In the fifth chapter of Genesis the authorities who held the keys of the priesthood from Adam to Noah are named, but to Noah was given additional authority. The Prophet Joseph Smith said of him—

"The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to his office, and was the father of all living in this day, and to him was given the dominion. These men held keys first on earth, and then in heaven."<sup>6</sup>

After the flood Abraham received the keys of the priesthood from Melchizedek, and evidently conferred them upon Isaac, who gave them to Jacob. What happened after the death of Joseph is not clearly stated, but there came a descent from Esau, who lived in the days of Abraham, to Jethro, priest of Midian and a descendant of Abraham, to Moses. After Moses was taken, the Melchizedek Priesthood was also taken from Israel until the coming of our Savior, when it was again restored. The prophets in Israel held the Melchizedek Priesthood after Moses was taken, but each received his authority and keys by special ordination.<sup>7</sup>

The keys of the priesthood were given to Peter, James, and John at the time of the transfiguration on the mount, but the apostleship was conferred upon them by Jesus Christ when he called them to the ministry, with the other members of the twelve. Peter, James, and John gave Joseph Smith and Oliver Cowdery the Melchizedek Priesthood, but in the restoration of all things it became necessary for the prophets who held the keys of dispensations in the past to come to Joseph Smith and Oliver Cowdery and restore their keys and authorities that all things could be perfected in the great restoration preparatory to the coming of Jesus Christ.

See page 883 for footnotes.

## A Great New "ERA"



issue, so be sure that your subscription is good.

This November Era features the Cody Church History Mural, and the accompanying article "The Saga of Mormonism." The issue tells the story of the Church in words and pictures. (The full-color cover illustration of Joseph Smith receiving the Book of Mormon plates is from the Cody Mural.) We feel that is a fine missionary aid to be sent to friends and also to be brought to the various classes of the auxiliaries of the Church.

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### FOOTNOTES AND REFERENCES FOR ARTICLES:

#### These Times

"The Soviet Union was censured by a resolution 'condemning' their action in Hungary while this issue of the Era was in press.

#### Your Question

<sup>1</sup>Gospel Doctrine, Chapter 9, 1956, p. 136.

<sup>2</sup>Acts 3:21; Ephesians 1:10.

<sup>3</sup>D & C 128:19-21.

<sup>4</sup>DHC Vol. 4:207-208; also Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 167-168.

<sup>5</sup>D & C 78:15-16.

<sup>6</sup>Trachinus, p. 157.

<sup>7</sup>Ibid., pp. 150-151.

#### The Raising of Lazarus

Scriptural references for the Raising of Lazarus, page 807, are from Matthew 19, 20; Mark 10; Luke 13, 14, 15, 16, 17, 18; and John 10, 11.

#### The Spoken Word

##### Safeguarding the Irreplaceably Precious

<sup>1</sup>Author unknown.

<sup>2</sup>Cicero, *On Friendship*.

##### What Is a Gentleman?

<sup>1</sup>Shakespeare, *Romeo and Juliet*.

<sup>2</sup>Robert Louis Stevenson, *The American Emigrant*.

<sup>3</sup>The Sayings of Confucius: iv:16; viii:6; xiv:45; xvi:24; xvi:10.

<sup>4</sup>Erasmus, *Memories*.

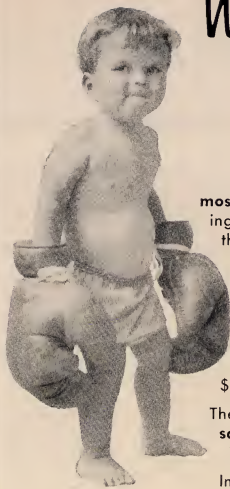
<sup>5</sup>Ruskin, *Modern Painters*.

<sup>6</sup>Cicero, *On Friendship*.

##### Time—"The Stuff Life Is Made of"

<sup>1</sup>Ecclesiastes 3:14.

<sup>2</sup>Benjamin Franklin, *The Way to Wealth*.



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# The Last Word

From the Era, Volume One (1897-98)

THE POET BURNS was standing one day upon the quay at Greenock, when a wealthy merchant belonging to the town had the misfortune to fall into the harbor. He was no swimmer, and his death would have been inevitable, had not a sailor, who was passing at the time, plunged in, and at the risk of his own life, rescued him from his dangerous situation. The Greenock man, upon recovering from his fright, put

his hand into his pocket, and generously presented the sailor with a shilling [1957 valuation about fourteen cents]. The crowd, which had by this time collected, loudly protested against the contemptible insignificance of the reward; but Burns, with a smile of ineffable scorn, entreated them to restrain their clamor; "for," said he, "the gentleman has surely the best idea of the value of his own life."

A LADY had in her employ an excellent girl who had one fault—her face was always in need of washing. Mrs. Blank tried to get her to wash her face without offending her, and at last resorted to strategy.

"Do you know Bridget," she remarked, "it is said if you wash your face every day in hot, soapy water, it will make you beautiful?" "Will it now?" answered the wily Bridget; "sure it's a wonder ye never tried it yourself, ma'am!"



A SCHOOLBOY was asked to explain the formation of dew. His answer was, "The earth revolves on its axis every twenty-four hours, and, in consequence of the tremendous pace at which it travels, it perspires freely." This reminds us of the ready reply

the Prophet Joseph Smith is said to have made at a dinner party at Springfield, Illinois, on one occasion. Quite a number of members of state legislature, and prominent jurists of the state were present. Many questions were asked the prophet, some for information and some with a view to puzzle him. Finally someone asked him what caused the ebb and flow of the ocean tides. "The earth breathes," was the quick response, "and the alternate expansion and contraction of her surface occasions the tides."

THREE DIFFERENT waiters at a hotel asked a prim, precise little man at dinner if he would have soup. A little annoyed, he said to the last waiter who asked the question, "Is it compulsory?" "No, sir," said the waiter, "I think it's mock turtle."



IT IS A VERY CRUDE and mistaken classification which separates men into thinkers on the one hand and practical men of action on the other. No one can

be practical in any effective way without much thought, and for want of it many excellent enterprises break down and come to naught.



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—(Signed) G. WASHINGTON  
From First Presidential Thanksgiving Proclamation.

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